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AN

# INTRODUCTION

TO THE

# STUDY OF THE MIND:

DESIGNED ESPECIALLY FOR THE

*Senior Classes in Schools.*

BY

DANIEL BISHOP.

Here is a complete psychology for us to study, a book ever open, but alas! how little read; for few even among adults....are taught....its alphabet!

THE PÈRE GIRAUD.

It is....astonishing, that, amidst all the success with which the subordinate sciences have been cultivated, this, which comprehends the principles of all of them, should be still suffered to remain in its infancy.

DUGALD STEWART.



LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

1849.

Phil 5241.12

1851. Nov 24  
Lib of Francis Bowen,  
of Cambridge

The most lamentable scepticism on earth, and incomparably the most common, is a scepticism as to the greatness, powers, and high destinies of human nature.—*Channing*.

What a piece of work is man! How noble in reason! how infinite in faculties! In form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!—*Shakespeare*.

Know'st thou the importance of a soul immortal?  
Behold this midnight glory: worlds on worlds!  
Amazing pomp! Redouble this amaze;  
Ten thousand add; add twice ten thousand more;  
Then weigh the whole: one soul outweighs them all;  
And calls th' astonishing magnificence  
Of unintelligent creation poor.

\* \* \* \*

Oh what a patrimony this! A being  
Of such inherent strength and majesty,  
Not worlds possess can raise it; worlds destroy'd  
Can't injure; which holds on its glorious course,  
When thine, O Nature, ends.—*Young*.

There is but one object greater than the soul, and that one is its Creator.  
*St. Augustine.*

And God said, Let us make man in our image, after our likeness.  
*Gen. i. 26.*

Thou, the Most High,  
— hast made him a little lower than the angels,  
And hast crowned him with glory and honour.  
Thou madest him to have dominion over the works of Thy hands;  
Thou hast put all things under his feet.—*Psalms* viii. 5, 6.

MANY of the extracts copied into the following pages were long since taken without being designed for re-publication. To distinguish them by inverted commas is now impracticable. Part of what follows may therefore be considered a compilation.

The reader need not be told that we have the microscope to see that which without it is invisible. The telescope enables us to penetrate into space. The electric telegraph conveys intelligence with a rapidity scarcely conceivable. Our ships go not only to every accessible part, but beyond even the habitable limits of the globe. The steam-engine and the printing-press achieve wonders unheard of until modern times.

Notwithstanding these marvels a greater wonder remains to be noticed. The writer believes that amongst all the labours of the learned, there is not to be found any work that develops *the laws which regulate the rise and succession of thought!* As a comprehension of these laws is to every human being of unspeakable consequence; whatever else was neglected, their elucidation, one might have expected, would have excited always and everywhere the profoundest attention. WHAT TO EVERY MAN IS OF SO MUCH IMPORTANCE AS HIS INTERNAL STATE? Were he ill at ease in his own bosom, though master of the world, it would be to him of little value. And conversely, the consummation of everything relating to it would not disturb him, were he in possession of the peace "which passeth all understanding." This peace mental philosophy assists us to attain.

The aim of the writer is to develop the laws above mentioned, as far as his abilities, and the limits he prescribes to himself allow (367). He presents the reader with such a work as he considers a dying father would desire to place in the hands of a beloved son. With the profoundest humility he hopes it will be attended by the Divine blessing.



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AN  
INTRODUCTION  
TO  
MENTAL PHILOSOPHY.

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CHAPTER I.  
PERCEPTION.

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SECTION I.—PROEM.

1. THE Most High, being infinitely wise, and powerful, and benevolent, in calling the human race into existence, must have designed it for a happy one. Man is therefore so constituted that he can live only in society,—the great law of which is love; as expressed in sacred writ, “Love is the fulfilling of the law.” It can only be obeyed by all the members of society individually and collectively loving God with their whole powers; and, as far as practicable, each member is bound to love every other as he loves himself (*Matt. xxii. 37–39*). Were this law duly obeyed, the whole race of man would make a continual progress in wisdom and virtue, and therefore happiness. The human mind is specially constituted by God for this high destiny. Any mental training that does not keep it constantly in view is unsound, as regards man’s well-being both temporal and eternal.

2. Every one is born with an idiocrasy peculiar to himself or herself, impressed by the Most High, but influenced in a less or greater degree by the progenitors of the person (*Jer. i. 5; Luke i. 15*). His or her state is dependent:—1. On this idiocrasy. 2. On the extrinsic influences which act on him or her from birth. 3. On his or her own conduct, with reference to the first and second.

3. Bossuet classifies mankind into the *imaginative*, the *retentive*, and the *reasoning*. The three qualities are found in all persons in certain proportions, but seldom perhaps or never in equal vigour in the same individual. The *contemplative* and *active* powers are

also in every individual, but never in equal perfection in the same person.

4. Prichard remarks that the peculiarities of an individual are usually transmitted to his immediate descendants; in some instances they reappear in a subsequent generation. A genius for poetry is as certainly dependent on original organization as is an ear for music. No general superiority of intellect will enable a man to turn with equal success to either. Men are known by their handwritings as well as by their faces, the former are undoubtedly characteristic. Painters distinguish in the works of the great masters the peculiar style of each of them. As there are different temperaments of the body, each of which is disposed to its peculiar disease, our different intellectual organizations dispose us to different mental maladies. Some writers consider that peculiarities both of body and mind are to a certain extent hereditary.

5. "Gall was struck even when a boy with the diversities of disposition and of character amongst his brothers and sisters, and their companions. He remarked that each was distinguished by a peculiar turn of mind. One was noted for the beauty of his writing, another for his quickness at arithmetic, a third for his aptitude in learning languages, a fourth for remembering everything that he read in history. This diversity was apparent in all that they did. The style of composition of one was remarkable for its flowing and elegant periods, of another for its baldness and dryness, of a third for its condensation and vigour. Many displayed talents for arts which had never been taught them; they excelled perhaps in drawing or in the execution of works of mechanism. Some sought for amusement in noisy sports, others preferred cultivating their gardens, a few placed their chief delight in rambling through fields and forests, and in collecting flowers. One was of a social and affectionate disposition, another was selfish and reserved, a third was fickle and not to be depended upon."

6. Hence to a certain extent it is that, "one man possesses a rich and beautiful fancy which is at all times obedient to his will; another possesses a quickness of recollection which enables him, at a moment's warning, to bring together all the results of his past experience and of his past reflections which can be of use for illustrating any proposed subject; a third can without effort direct his attention to the most abstract questions in philosophy, can perceive at a glance the shortest and most effectual process for

arriving at the truth; and can banish from his mind every extraneous idea . . . . a fourth unites all these powers in a capacity of perceiving truth with an almost intuitive rapidity, and in an eloquence which enables him to command at pleasure whatever his memory and his fancy can supply to illustrate and to adorn it."

7. "The characters and dispositions of animals, as well as the features and expressions of their countenances, are . . . . varied and . . . . diversified as those of men. And if we fail to perceive the nicer shades of difference, it is . . . . because we have not enjoyed sufficient opportunities for observation and experience. Who does not know that every dog, horse, or ox . . . . has an individual and appropriate character of his own; and differs . . . . from other individuals of the same species? The shepherd, it is well known, can tell every sheep in his flock by the expression of its face." In the various breeds of dogs qualities originally implanted by education, and peculiar to each breed, descend from one generation to another. This may be seen, for example, in the pointer or the hound. A thorough-bred shepherd's dog will naturally take to the peculiar qualities of its race, which almost assume the character of instinct. "The wide difference," says Prichard, "in habits and instincts which we perceive on comparing the domestic dog with the . . . . nearest approximation to the original type that can be discovered, . . . . can only have been the sum or result of a series of changes, carried on through many generations." "The offspring of domesticated animals," says T. A. Knight, "inherit in a very remarkable manner the acquired habits of their parents . . . . In the dog it exists to a wonderful extent."

8. Were society constituted conformably with the Divine will, the peculiar talent of each member would operate for the common good. If we mistake not, there is for every human being a station designed by God. The greater the talent, the greater the responsibility. Unhappily these great truths are little regarded. But it cannot be questioned that even

"Each moss,  
 . . . . Each crawling insect, holds a rank  
 Important in the plan of Him who fram'd  
 This scale of beings."

9. The idiocrasies of men, their capacity of association with each other, with the angels, and with God, are the grand distinctions between them and the animal world:

"For since the claims  
 Of social life, to diff'rent labours urge  
 The active pow'rs of man; with wise intent

B 2

The hand of Nature on peculiar minds  
 Imprints a diff'rent bias, and to each  
 Decrees its province in the common toil.  
 To some she taught the fabric of the sphere,  
 The changeful moon, the circuit of the stars,  
 The golden zones of Heav'n. To some she gave  
 To weigh the moment of eternal things,  
 Of time and space, and fate's unbroken chain;  
 And will's quick impulse: others by the hand  
 She led o'er vales and mountains, to explore  
 What healing virtue swells the tender veins  
 Of herbs and flowers; or what the beams of morn  
 Draw forth, distilling from the clefted rind  
 In balmy tears. But some to higher hopes  
 Were destin'd: some within a finer mould  
 She wrought and temper'd with a purer flame.  
 To these the Sire Omnipotent unfolds  
 The world's harmonious volume, there to read  
 The transcript of Himself."

10. "We cannot for a moment suppose that God will abolish this variety in the future world . . . . To one person this, to another that field in the boundless kingdom of truth and of useful occupation, will be assigned for his cultivation, according to his peculiar powers, qualifications, and tastes . . . . Each individual will there develope more and more the germs implanted within him by the hand of the Creator:" and thus make continual progress in wisdom, in love, and in felicity.

11, "The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy."—"The former part of life," says Bishop Butler, "is to be considered as an important opportunity which nature puts into our hands; and which, when lost, is not to be recovered. And our being placed in a state of discipline throughout this life for another world, is a providential disposition of things exactly of the same kind." The idiocrasy of each individual is obviously designed with reference to his or her peculiar vocation both here and hereafter. As in the best state of society it would be necessary for each member to be Divinely taught, how much greater is the necessity for the good man in the present state earnestly to seek assistance from above. Every man should therefore ask himself—Is the intellectual and moral discipline I am undergoing that which will best capacitate me for present and everlasting happiness? Assuredly there is no error more grave than to suppose the mansions of the blessed are of easy attainment! (See *Appendix*, Note A.)

## SECTION II.—ORIGIN OF OUR IDEAS.

12. EVERY one must be sensible that ideas and trains of thought are continually passing through his mind. All our thoughts necessarily proceed from something extrinsic or intrinsic. From the first arises the *perception* of ideas. In the second the action of the will produces their *connexion*.

## PERCEPTION.

13. This arises from objects acting on the senses. 1. Suppose the reader to look at the stars, a sensation is received on his eye whereby the mind perceives the stars. 2. Suppose some one to be much displeased and vividly to intimate it by his countenance, this is another mode by which we acquire ideas. 3. Revelation informs us that the mind is acted on both by evil and by good spirits, good men are especially taught by the Holy Spirit. 4. If the reader be spoken to about the stars, an impression is made through his ear by vocal sounds. 5. If he read about the stars, the impression is made through his eye by written or printed signs. The different modes of acquiring ideas from extrinsic action then are—

- |                                    |              |
|------------------------------------|--------------|
| 1. Direct action on the senses     | } Sensation. |
| 2. The expression of the passions  |              |
| 3. Invisible influence             | } Language.  |
| 4. Sounds received through the ear |              |
| 5. Signs received through the eye  |              |

The 1, 2, and 3, may be called the direct; the 4 and 5 the indirect modes. The information acquired by language is necessarily subject to its imperfections (128 to 132).

14. In perception then the action or influence of the external object and the energy of the mind are necessary. Thus the mind becomes conscious of a thing, as when one feels *hungry*, sees *a horse*, or hears *a voice*. An idea is that which exists in the mind, as when one sees the horse, or thinks of it when out of sight.

## CONNEXION.

15. To prevent tautology we shall use the words connexion and association synonymously. A perception may give rise to two or more ideas. The mind by its own operation can discover truths new to it. And when two or more ideas from either cause have been connected and sufficiently impressed, the will has the power of recalling or variously combining them.

The memory is simply the receptacle of the aggregate of the connexions thus made and duly impressed. All is connexion.

16. By reasoning and judgment we compare two or more ideas and determine wherein they agree or disagree, or in what way they are connected or related. By simple attention we exercise the powers both of perception and association, comprehending reasoning and judgment.

17. The thought of the stars being present in the mind may cause such a train as follows to arise :—

“ The heavens declare the glory of God ;  
And the firmament showeth His handy-work.  
Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language,  
Where their voice is not heard.”

18. A thought or train may arise from a motion of one's own body. Suppose a child on retiring for the night to be in the habit of saying his prayers, the action of kneeling may cause thoughts proper for prayer to arise, which might not happen to a child otherwise habituated.

19. Akenside thus notices the connexion of ideas,—

“ Let the mind  
Recall one partner of the various league,  
Immediate, lo ! the firm confederates rise,  
And each his former station straight resumes ;  
One movement governs the consenting throng,  
And all at once with rosy pleasure shine,  
Or all are sadden'd with the glooms of care.”

20. “ It is evident,” says Hume, “ that there is a principle of connexion between different thoughts or ideas of the mind . . . . They introduce each other with a certain degree of method. . . . Even in our wildest and most wandering reveries, nay, in our very dreams . . . there was still a connexion . . . Were the loosest and freest conversation to be transcribed there would immediately be observed something which connected it in all its transitions.”

21. When we repeat a passage that we have committed to memory the preceding thought suggests the succeeding one and no other. Thus, in the Lord's prayer, “ Our Father, Which art in heaven, hallowed be Thy name,” &c. Any one may convince himself of the difficulty of recalling the passages in any other order by trying to repeat the prayer backwards. Leyden, who could remember an Act of Parliament, was unable to recall any particular part without repeating all that preceded.

22. In addition to the power of recalling anything from particular words being connected in the memory, the will has also the power of recalling all the knowledge therein stored whenever it has occasion for any portion. If A direct his attention to *wisdom*, he may recall from his memory, through the instrumentality of the word wisdom, the following passage :—

“The fear of the Lord, that is *wisdom*;  
And to depart from evil is understanding.”

And if B has been well educated, and direct his attention to wisdom, though this passage may not be in his memory, he will not fail to recall therefrom the substance of it, this being the highest wisdom.

23. Times, places, things, books, persons, &c., originate ideas and associations, and are all therefore the cause of their being recalled. A letter from a friend brings him to one's remembrance, and seeing him may recall the thought of his letter. A barrister that has studied a case, when called on to plead, readily states all that he considers will benefit his client. An extemporary preacher will deliver a sermon which occupies an hour. These are familiar instances of mental association.

24. Connexions arising from the feelings are more powerful than those otherwise acquired. The former cannot be described. Who will attempt to portray the love of a fond mother for a dutiful child? or the veneration the good man feels for his heavenly Father?

25. There is in every person a certain degree of natural and acquired energy which in all may be greatly augmented. Happy are those who possess it in the highest degree, if they employ it about proper objects with moderation, (*Phil.* iv. 5.) This energy must in all *continually work for ill or for good*. In each there is necessarily a power of determining the direction of such energy. To this we apply the term WILL. Excepting when the mind so sleeps as not to dream, the will always acts. In all persons it should be the ruling power. Two dominant powers cannot exist in one mind. In every man the right regulation of his will under Divine guidance is truly the one thing needful!

26. Every thought or train must obviously be present to the mind from—

1. Extrinsic action.
2. Simple determination of the will.



3. Influence of the appetites, passions, or affections.
4. Association from language.  
       ———— not altogether dependent on language.
5. Invisible influence.

27. As we can scarcely imagine but that the will must at all times be influenced by the 1, 3, 4, or 5 ; the insertion of the 2 is perhaps unnecessary. With regard to the 5, we apprehend the Holy Spirit acts on both the understanding and the heart. But hereon the language of the Psalmist is most fitting for every man—

“ Such knowledge is too wonderful for me.”

28. Having thus briefly considered of *perception*, *association*, and the *will* ; we can now direct our attention more at length to the first, and afterwards to the second and third.

29. The brain occupies the cavity of the skull. The spinal marrow is the continuation of the brain. It passes down the hollow of the back bone. From the brain and spinal marrow proceed nerves. Those from the former are distributed to various parts of the head. Nerves from the spinal marrow are distributed over the trunk and extremities. These nerves are also connected with the brain. It is the ultimate organ of sensation of which we have any knowledge. The muscles are the immediate organs of motion. The nerves are diffused over and within the muscles. The nose, the tongue, and palate, the palms of the hands, especially towards the points of the fingers, the ears and the eyes, are more amply supplied with nerves than other external parts of the body. The brain, the percipient faculty, nervous communication, and external organs, are therefore necessary to perception.

30. When the organ of any sense is sound, and has an impression made upon it ever so strongly, if the nerve which connects that organ with the brain be severed, no sensation is produced. Disorders in the brain deprive us to a less or greater extent of perception, though both an organ and its nerve remain sound. The brain will not bear with impunity either too little or too much exercise. “That inactivity of the brain impairs its healthy energy, and, as a necessary consequence, diminishes mental power, is amply proved.” “By disuse muscles become emaciated and weakened, blood-vessels and nerves obliterated, and bone itself softened.” Solitary confinement impairs and destroys mental vigour, and men accustomed for years to a busy life, on

retiring from it without any pursuit become hypochondriacal. Among the deaf and the blind, weakness of mind is more prevalent than with those in possession of all their senses. This, however, does not apply to all so afflicted.

31. The intelligence of some races, the negro, for example, is not greatly beyond animal instinct. This, however, does not arise from the capacity for improvement being wanting, but because through successive generations it has not been exercised. Prichard, referring to Sligo and northern Mayo, remarks, that "the consequences of two centuries of degradation and hardship exhibit themselves in the whole physical" and intellectual condition of the people. It is said to be "now clearly established, that *idiots* may be educated, . . . and surpass in mental power the common peasant of many European states."

32. Some physiologists consider that the appetites have their seat in one region of the brain, the intellectual powers in another, and the moral qualities in a third. A proper discipline of each and all of these is obviously requisite. For example, simply to inculcate the duty of benevolence is not sufficient, we must habitually *practise* it; again the intellect of a youth can never be properly trained whilst his body has not sufficient food and exercise.

33. We have five senses, those of—

Smell,  
Taste,  
Touch,  
Hearing, and  
Seeing.

The mind is thus endowed with a power of perceiving external things. But the manner by which it does is at present beyond our knowledge. We are acquainted with matter by our senses, and with our own minds by consciousness. The eye does not see,—the ear does not hear. The mind truly smells, tastes, touches, hears, and sees. The senses are only the instruments with which the mind acts, as the telescope enables us to penetrate farther into space than we can do with the unassisted eye.

34. A sensation, we have seen, is caused by the action or influence of any thing or being on an external sense. A perception arises from the impression made on the brain. Perception does not always follow sensation. Our senses are sometimes acted on without our noticing it. Sounds reach the ear, and objects act on the eye, to which the mind pays no attention. Sensation and

invisible influence are the rudiments of all our thoughts. In the infant mind perceptions are the only objects of the understanding. In adults the perceptive faculty is rarely, perhaps never, acted on, without the associating faculty being also exercised. A great point in education must obviously be duly to educate each of the senses. At a proper age the necessity should be impressed on young persons of keeping them always alive to everything that presents itself worthy their attention.

35. All the several senses, except the touch, have their distinct organs. We receive sensation, by the immediate application of an object, when we touch or taste anything. In smelling, hearing, or seeing, sensation is occasioned through the instrumentality of some medium. The effluvia of bodies drawn into the nostrils enable us to smell. The undulations of the air are the medium of hearing; and by rays of light passing to the eye we are enabled to see: attention to the state of each particular sense is therefore requisite that it may always be in the best condition. When we consider the number and variety of objects that may act on our senses, the different ways in which their action may be combined, and its influence on the associating power,—how much is contained in the word, *perception*!

36. The mind may be unconscious of impressions which would be communicated to it by one organ of sense when occupied by those received through another. When we are listening to a piece of music played by a large orchestra, we may attend only to any one of the instruments, or to the combined effect of all of them. This power of abstraction is very beneficial when not abused. As the presence of an object may cause a sensation, so may its absence. Hence we have positive sensations from negative objects, as darkness or vacuity.

37. The vividness of sensations depends rather on the degree of change produced than on the absolute amount of the impressing cause. A person going from a totally dark room to one moderately lit is forcibly impressed, whilst another who enters from a room brilliantly illuminated considers it gloomy.

38. Sensations derived from the sight are the most vivid: next are those received by the ear. Few can form a vivid conception of the touch of any substance, and not many can of a taste or of a smell. The effect of sensation remains after the removal of the object which caused it. Objects once perceived through the senses, when recalled from the memory, appear the same as in the original perception, but less distinct. Having

to-day seen an oak on the bank of a river, on recalling it to-morrow,—the tree, the river, and surrounding objects, appear to the mind as they were actually seen. In reviving a perception, the mind thus acts by its own intrinsic power. There is, however, ordinarily a constant decay of the remembrance of most of our perceptions. Niebuhr, the eastern traveller, after he had become blind and old, entertained his visitors with details of what he had seen many years previously. Those who heard him, say, "We could not conceal our astonishment."

39. We acquire ideas and trains of thought through more than one sense on the same occasion. Our attention may be excited by the scent, colour, or figure of a flower; and thoughts thus arising may afterwards be recalled either by action on any one sense so affected, or the recollection of it. Those ideas are the most deeply impressed which are derived from two or more senses: a man has ordinarily a more vivid recollection of that which he has both seen and heard than of that of which he has only heard.

40. The earliest notions acquired by the senses are limited. We have no idea of the distance of an object unless we have some notion of its magnitude: we have no idea of the intensity of sounds unless we have some idea of their distance. By comparing perceptions derived from different senses, we are enabled to correct and improve those derived from only one of the senses. Experience thus enables us to obtain full information of the external world.

41. The influence any idea or train primarily has, obviously depends on the less or greater vigour of the external action that caused it to arise, and the intensity of energy with which the mind acts. A thousand things influence the senses of, and excite perceptions in some persons, that have not the slightest effect on others. And the same things which powerfully affect an individual at one time are at another wholly disregarded.

42. Novelty affects all in the same manner, but in very different degrees. Whilst familiar objects are not noticed, those which are new to any particular mind excite under ordinary circumstances especial attention. That which is novel in some countries and ages is familiar in others. Hence that which at certain times and places is looked on with complacency, at others is regarded with horror. What would be thought in this age and country of burning men alive because they did not profess certain religious opinions? The Divine benevolence in so consti-

tuting our minds that they are forcibly struck with what is novel is obvious: were not our curiosity thus excited, we might ever remain in comparative ignorance.

43. Perceptions are greatly modified by the condition of the senses, the state of the air; and the time, place, and circumstances when, where, and under which they are derived. We acquire erroneous ideas from sensation when our organs, nerves, or the brain are not in a healthy state; when we arrive at a conclusion by the application of one organ only, when the use of more than one is requisite; when, though we use each necessary organ, we do it not with due attention; and when the mediums of sensation are not in their best state (35). The reader accustomed only to the dense air of Europe can scarcely form an idea of the transparency of the atmosphere in Syria. It gives from the mountains the prospect of an amplitude and distance in this country unparalleled. There the apparent distance of all objects is so surprisingly diminished, that the eye requires a new education to enable it to overcome the impression.

44. Perception greatly varies as to readiness, correctness, and vividness, in different individuals, and in the same individual at different times. The senses may be greatly improved by accurate and constant observation. Artists perceive things which escape the notice of other persons. The deprivation of one sense, by causing greater application of other senses, ordinarily makes them more acute. In a horse that has lost an eye, though the field of vision is contracted, the other eye acquires greater energy. But we consider the same attention may be bestowed by those in the enjoyment of all their senses, and with equal success. It cannot be necessary that a man be blind for him to have the sense of touch or of hearing in great perfection. Perception is improved by attending to the connexion existing between the more obvious and the more hidden qualities of objects. A musician can tune an instrument after his hearing has become defective, more accurately than can a person with the nicest ear who has not been used to discriminate sounds. A vintner that has been in the habit of attending to the flavour of wines, though his taste is affected by age or intemperance, will distinguish their qualities better than an inexperienced person who has the nicest sensibility of taste.

45. In the use of any one sense, and of all the senses, some persons possess a more accurate and refined perception than do others. This mainly depends on the cultivation of the capacity

of each sense. Improvement of any one sense is more rapid and powerful as other senses improve simultaneously. Some minds are peculiarly active in acquiring and comparing perceptions, and forming valuable trains of thought. Such persons if not prevented by uncontrollable circumstances most distinguish themselves through life. Other minds more obtuse allow most of their sensations to escape without powerful impressions being made, and therefore do not make any great progress.

46. A grand law of the pleasures and pains of sense is that by frequent repetitions they lose their vividness. This is of great importance in connexion with our moral culture. Pleasure passes to pain by increasing its cause. "How small and how variable a boundary separates the warmth which is pleasing from the heat which pains." Thus some sensations by becoming intense not only become disagreeable, but even intolerable; other sensations which at first were disagreeable by repetition becoming pleasing. Nature by the sense of pain instantly apprizes us of what is hurtful; and, on the contrary, by agreeable sensations gently leads us to perfect our faculties. Nature has, however, limited our sensual pleasures, and all endeavours to pass her boundaries are destructive of our happiness. The real pleasures of sense are the most exquisite in those persons that have attained the greatest degree of intellectual and moral culture.

47. Though no animal has more than five senses, a great many are more sparingly endowed. The lowest tribes of animals have probably only the most limited powers of sensation. There is, however, perhaps no single sense in which man is not excelled by some member of the lower world. But though some animals surpass him in the acuteness of certain senses, none equal him in the power of perception resulting from the combined action of all the senses, and the associating power.

48. What delight do we derive from the exercise of our senses, especially in the morning of life! Nature thus winningly invites us to their improvement. At no period as in youth is the correspondence between the external world and man so rapid and so vivid. Inquisitiveness seems the very instinct of childhood. How important, then, is it that its teachers should be patient and well informed. We may observe in children the process by which many of their mental associations arise from sensations, in the way they handle objects; now putting them to their mouths, and then placing them at different distances. They are thus insensibly improving the testimony of one sense by that of

another. Nature evidently intends that in the first years of life the mind shall almost exclusively be thus occupied. But if not subsequently properly trained, it may neglect to attend to its internal state. The longer it so continues, the greater patience is required to overcome so prejudicial a habit.

49. We ought, therefore, to cultivate an active state of mind, which seeks information by every sense and from all sources. Our Lord instructed those whom he addressed by allusion to the objects and beings which surrounded them. But how small is the number of those who duly attend either to the Divine teaching within themselves, or the way in which they ought to be acted on extrinsically. "Consider," says our Lord, "the lilies of the field, how they grow." (*Matt.* vi. 28-34.)

"How sweet to muse upon the skill display'd  
   in all that God has made ;  
 To trace in Nature's most minute design,  
 The signature and stamp of Power Divine."

"There is a lesson in each flower,  
 A story in each stream and bower,  
 On every herb on which you tread  
 Are written words, which, rightly read,  
 Will lead you from earth's fragrant sod  
 To hope, and holiness, and God."

"Observe the rising lily's snowy grace,  
 Observe the various vegetable race ;  
 They neither toil, nor spin, but careless grow,  
 Yet see how warm they blush ! how bright they glow !  
 What regal vestments can with them compare !  
 What king so shining ! or what queen so fair !"

"Ask now the beasts, and they shall teach thee ;  
 And the fowls of the air, and they shall tell thee :  
 Or speak to the earth, and it shall teach thee :  
 And the fishes of the sea shall declare unto thee.  
 Who knoweth not in all these,  
 That the hand of the Lord hath wrought this ?  
 In whose hand is the soul of every living thing,  
 And the breath of all mankind !"

50. A proof of harmony of design in all the works of the Creator is afforded in our being unable duly to benefit the perceptive faculties, without, at the same time, benefiting the muscular system, and the organs of circulation and digestion, from the necessity of being much in the open air. Our corporeal, intellectual, and moral powers, may thus be made to progress

·simultaneously. Sensibility to the beauties of nature should be cherished, especially in young persons. For the education of these how unfit is a vast city!

51. What tongue is sufficiently eloquent to describe the gratification all our senses are capable of receiving from the right use of the bounties of heaven! What must our world have been as it came originally from the hand of God! How truly He must have seen that it was good its present state abundantly evinces (*Gen.* i. 12). Assuredly then may it be affirmed as to the good man,—

“For him the spring  
Distils her dews, and from the silken gem  
Its lucid leaves unfolds: for him the hand  
Of autumn tinges every fertile branch  
With blooming gold, and blushes like the morn.  
Each passing hour sheds tribute from her wings,  
And still new beauties meet his lonely walk,  
And loves unfelt attract him. Not a breeze  
Flies o’er the meadow, not a cloud imbibes  
The setting sun’s effulgence, not a strain  
From all the tenants of the warbling shade  
Ascends, but whence his bosom can partake  
Fresh pleasure unprov’d.”

52. To him who makes a right use of his sensitive powers nothing can be useless. Whatever is beautiful should be familiar to his imagination. He should be conversant with all that is elegantly little or awfully vast. The plants of the garden, the animals of the wood, the minerals of the earth, and the meteors of the sky, should all concur to store his mind with inexhaustible variety. Every idea is useful for the enforcement or decoration of truth. He who knows most will have the greatest power of diversifying his scenes, and of gratifying those whom he addresses with remote allusions.

53. By travel, by an enlarged acquaintance with that which is most valuable in books and in men, and by meditation, we should make the knowledge so profusely spread around us our own, and carry our discoveries beyond those of other persons, thus obtaining an extended acquaintance with the constitution and course of things. Nature having afforded capacities to all intends they shall be cultivated. The ability to progress in knowledge, in every man that rightly employs his powers, is altogether illimitable. The philosophy, not of mind only but of the universe, is to be found within ourselves.

54. Mental philosophy requires not expensive apparatus, nor



a large library. From everything intrinsic, and everything extrinsic, that comes within the sphere of man's observation, he may at all times, in all places, and under all circumstances, with the Divine blessing, make a continual progression in virtue and happiness. That, then, which makes for men's present and everlasting welfare "is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But it is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

"Wisdom crieth without;  
She uttereth her voice in the streets:  
She crieth in the chief place of concourse,  
In the openings of the gates:  
In the city she uttereth her words."

(See *Appendix*, *Isaiah* xx.)

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#### SECTION III.—SMELL.

55. This organ is acted upon by the odorous particles which proceed from external substances. Most animal and vegetable bodies while exposed to the air are continually sending forth effluvia, not only in their state of life and growth, but when decomposing. These effluvia spread far, and are inconceivably subtile. All bodies are smelled by the particles thus diffused being drawn into the nostrils with the air; there is manifest design in placing the organ of smell in the inside of that canal through which the air is continually passing.

56. Various odours have each their different degrees of strength or weakness. Frequently those that are agreeable when weakest are disagreeable when strongest. When we compare different smells together, we can perceive very few resemblances or contrarieties, or indeed relations of any kind. Most of the names we give them are particular, as the smell of a rose, of a jessamine, and the like; yet there are some general names, as sweet, musty, putrid, cadaverous, aromatic, &c.

57. The pains of smell assist us in the proper choice of food, and in avoiding noxious vapours. The constant inhaling an atmosphere loaded with so many and such dissimilar ingredients as that of a crowded city, is prejudicial to the organ of smelling. Those who live in a better atmosphere possess this sense in

greater perfection. Impure air by affecting the constitution generally, operates on all the senses, and thence necessarily on the mind.

58. Writers on natural history tells us that in man alone the sense of smell is sufficiently delicate to be affected by unpleasant odours. A boy deprived of the senses of hearing and seeing, whose other senses had in consequence become more acute, fainted from the noxious exhalations arising from a grave-yard. Like all the other senses, smell is greatly improved by education. The Indians who are accustomed minutely to attend to their sensations, possess great acuteness of smell. The Peruvians are said to distinguish different races by the scent, whether they are European, American, Indian, or negro.

59. Some animals possess the sense of smelling in great perfection. The dog in hunting, by the superiority he has acquired from habit and education, and from the peculiar fineness of his sensations, loses not the object of his pursuit. By the acuteness of his scent he unravels all the windings of the labyrinth, all the false routes which were intended to deceive him, and redoubles his ardour. This seems to be but little connected with the appetite for food; hence several kinds of dogs will not eat the game which they pursue with such wild impetuosity, and of which the scent seems to animate them. To test the power of scent in a dog, Boyle tells us that a man went to a town four miles from the place whence he started, and then to a market town three miles further. The dog was sent in pursuit, and after passing through the first place, he went to the second, and found the man in an upper room of one of the houses, notwithstanding the road had been travelled by a great number of persons. A lady who came from Poitou to settle in Paris, is said to have left a spaniel behind her. Ten years afterwards she sent some clothes, packed by herself, to the person who had the charge of the dog. The little creature no sooner smelt them than he showed every mark of excessive joy.

60. Though the goose is by some considered a simple bird, naturalists tell us with regard to wild geese that there are no animals more difficult to deceive or approach; their sense of hearing, seeing, and smelling, being so acute. In some kind of animals the sense of smell seems to be connected with certain mental sympathies; instinctive passions being excited which in the human constitution are remote from its influence. Dogs, though wholly unacquainted with lions, will tremble and shudder

at their roar; and an elephant that has never seen a tiger, will show the strongest symptoms of horror and affright at the smell of it. Some think that as to animals in manifesting their feelings, each animal employs some one sense in preference to any other, i. e. the one he possesses in the greatest perfection. In the dog for example, the sense of smelling. In animals that have to select their food from a variety of plants, many of which are deleterious, the olfactory nerves are larger than any of the others connected directly with the brain. (See *Appendix*, Note C.)

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#### SECTION IV.—TASTE.

61. The organs of taste, considered merely as the faculty of distinguishing flavours, are the tongue and the palate, whose sensibility is preserved by a fluid with which they are constantly moistened. If a quantity of any other fluid of exactly the same quality and temperature be received into the mouth, it will produce little other sensation than that of pressure. But let the liquid be impregnated with salt, sugar, acid, or any other extraneous matter; or let it be of a greater or less degree of warmth; and its impression will not be mere contact, but by its action on the nerves the flavour, &c. will be perceived.

62. Addison speaks of a person, "that after having tasted ten different kinds of tea, he would distinguish, without seeing the colour of it, the particular sort that was offered him. And not only so, but any two sorts of them that were mixed together in an equal proportion. Nay, he has carried the experiment so far, as, upon tasting the composition of three different sorts, to name the parcels whence they were taken."

63. Grew has endeavoured to show that there are at least sixteen different simple tastes. How many compound ones may be made out of all the various combinations of two, three, four, or more of these simple ones, those who are acquainted with the theory of combinations, will easily perceive. All these have various degrees of intenseness and weakness. Many of them have other varieties. In some, the taste is more quickly perceived upon the application of the sapid body, in others more slowly; in some the sensation is more permanent, in others more transient; in some it seems to undulate or return after certain intervals, in others it is constant. Nor is it to be doubted that smells if examined with the same accuracy, would have a great variety.

64. With manifest propriety the organ of taste guards the entrance of the alimentary canal, as that of smell does the entrance of the canal for respiration. And from these organs being so placed, that everything that enters into the stomach must undergo the scrutiny of both senses, it is plain that they were intended to distinguish wholesome food from that which is noxious. The brutes have no other means of choosing their food; and it is very probable, that the smell and taste no way vitiated, would rarely, if ever, lead us to a wrong choice.

65. The pleasures derived from taste are considerable. The proper gratification of it is closely connected with the social pleasures, and in the infant mind with filial affection. The same thing which, when our organs are sound, excites an agreeable taste, has when the organs are disordered, an opposite effect. Taste, therefore, as we feel it, is no quality of bodies; nor has it any existence out of the mind (33). Man, in some respects, is the creature both of soil and climate. The laws which regulate the natural distribution of those productions suitable for his food are seldom sufficiently considered. On what he actually does consume, his physical, intellectual, and moral state is obviously to a considerable extent dependent. An example of inattention to those laws is seen in Europeans, who in the low, moist, and hot situations between the tropics by the use of a full animal diet soon fall victims. No general principle is more evident, than that those vegetable productions proper for food which attain the greatest perfection in any climate, are the most suitable for those who live in that climate.

66. Taste varies in the same individual as he advances from infancy to maturity, and from maturity to decay. Very young children are almost always fond of pure sweet, but as the palate grows adult, it requires some mixture of acid or bitter, to vary and give pungency. These mixed flavours continue ever after to be most grateful. In mixing and preparing them in the ways best adapted to excite and prolong appetite, by stimulating the organs, the arts subservient to cookery consist. Nature, however, has anticipated most of these arts and rendered them superfluous, further than as they tend to assist and vary her operations. We must not imagine the food we call simple is in reality so; all the fruits, herbs, and meats on which we feed, being composed of many simple elements, blended and tempered by Nature with a delicacy and exactitude, which art can but feebly imitate.

67. By the variation and succession of the seasons, too, we are

supplied with all that variety, which, if not necessary to health, is certainly requisite to pleasure. But if this desire of change be indulged to excess, men soon begin to require an increase in the degree, as well as variation in the mode of irritation; whence arises that vicious appetite for strong odours, relishing food, and stimulant liquors, which, if suffered to prevail, increases; till things naturally the most nauseous, become most grateful; and things naturally most grateful, become most insipid. Nature seems studiously to have set bounds to the pleasures and pains we have by the two senses of smell and taste, and to have confined them within very narrow limits; that in them we may not place too much of our happiness. As the appetite becomes satisfied, the relish for food diminishes. This consent between the stomach and the organ of taste is a salutary provision to prevent excess.

68. No sense is more influenced by habit than taste. Of this we have instances in all countries and ages. The Greenlanders dine with a good appetite on raw whale, or on the half frozen and half putrid flesh of seals, which have been buried beneath the grass in summer, or the snow in winter. These people drink the blood of the same animal; and another of their dainties is a dried herring soured in whale oil.

69. Some tastes and smells stimulate the nerves and raise the spirits, but such an artificial elevation is commonly followed by depression. Exhilaration of the spirits produced by stimulants is a degree of intoxication. Intemperance is in the highest degree prejudicial. The danger of it as regards solid food is in many more to be apprehended, than that the practice of intemperate drinking shall be acquired. The senses of smelling and tasting are more analogous to instinct and appetite than the others, and animals possess them in a superior degree, as appears from their invincible aversion against certain aliments, and their natural appetite for such as correspond to their constitution. Man enjoys the senses of touching, seeing, and hearing more perfectly. This difference has a perfect correspondence to the nature of each. Hence, gratification of the understanding and the heart are especially suitable to man, whilst those of sense are to the animal world. (See *Appendix*, Note D.)

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## SECTION V.—TOUCH.

70. The sense of feeling differs from all the other senses in belonging to every part of the body, external and internal, where nerves are distributed.

71. Each of the senses is ordinarily influenced in a less or greater degree according to the idiosyncrasy of an individual. The pusillanimous is tremblingly alive to a slight degree of pain. The epicure is attracted by that which affords especial pleasure to his sense of taste. Some have little relish for anything but sensual gratification; of this others are to a great extent regardless, being anxious especially for intellectual and moral good.

72. The nerves proceeding from the brain and spinal marrow to the skin are the source of its sensibility. The degree of this offers great and remarkable varieties as regards age, sex, temperament, and state of health. A degree of action on the skin which to some amounts to absolute torture, to others is almost a matter of indifference. To a certain extent this is doubtless influenced by the moral state. The "white man," says Flint, "shivers and scarcely credits his senses as he sees the young Indian warrior smoking his pipe, singing his songs, boasting of his victories, and uttering his menaces, when enveloped in a slow fire; apparently as unmoved, as reckless and unconscious of pain, as if sitting at ease in his own cabin. All that has been found necessary . . . to procure this heroism, is that the children from boyhood should be constantly under a discipline . . . which tends directly to shame and contempt at the least manifestation of cowardice, on view of any danger, or of a shrinking consciousness of pain in the endurance of any suffering. The males so trained never fail to evidence the fruit of their discipline. Nothing is more common than for a friend to propose to suffer for his friend, a parent for a child, or a child for a parent. Such persons endure vastly less physical pain than those who suffer in paroxysms of terror and self-abandonment."

73. A German writer affirms that "terrestrial magnetism" exerts in some sensitive persons a peculiar influence, whether they are in a state of health or otherwise, affecting both body and mind.

74. The pleasures of touch are few beyond the variations of warmth and coolness, and even these are limited in their degree. Suffering is a warning voice, intimating that something has been left undone which ought to have been done; or that we have done,

or are doing, something we ought not to do. The pains of this sense are therefore more numerous and vivid than those arising from any other sense. Our capacity of physical endurance may, however, be increased to a wonderful extent by practice, and that even at a comparatively advanced age.

75. In animals there is one characteristic which has a great influence on the ability of those possessed of it. It is the faculty of opposing a thumb to the other fingers: this constitutes the hand, and it is found in the highest degree of perfection in man. He being formed to stand on and walk with his feet in an erect posture, his hands are left at liberty. All the fingers except the wedding-ring finger have separate movements, which is not the case with any other animal; the nails placed on one side only form a support, without injuring the delicacy of the touch. From the mandibles of insects to the human hand all is seen to be in the most harmonious relation, evincing throughout the whole creation the adaptation of means to ends. Galen denominated the hand as the *instrument of instruments*, as it imparts incomparable skill. It is wonderfully adapted to the purposes for which it was designed, and thus illustrates the Divine wisdom. The hand is remarkable for the flexibility of its parts and the ease with which the whole is moved: this is owing to the complexity of its structure, consisting of no fewer than twenty-seven separate bones put in motion by nineteen muscles. No animal has any member comparable with the human hand. The right hand has a preference from natural endowment. (See *Sir C. Bell on the Hand*.) The hand is divided into many parts, to enable it to apply itself to objects of various shapes, and to obtain a firm hold on those that are both greater and less than itself; and for bodies of unusual bulk, nature has made each hand assistant to its fellow.

76. The touch is perhaps the least liable to err of any of the senses; accordingly we rely on its testimony with confidence. Females have a finer skin and more delicate perception of feeling than men. Scarcely anything is more elegant than the management of the hands of a woman of education. The hand is not the principal object of touch solely because the extremities of the fingers are furnished with a great quantity of nervous papillæ, but because it is also divided into several parts. The surface of the hand and fingers is greater in proportion than any other part of the body. The information obtained by the touch is acquired slowly, and the sensations must be frequently repeated. Much

depends on the education given to the ends of the fingers; and the left hand is capable of being more serviceable than is usual.

77. "The South Australian aborigines," says a recent traveller, "have a power of manipulating with their toes, so as to do many things surprising to men who wear shoes; . . . their mode of climbing [trees] depending as much on the toes as the fingers. With the toes they gather fresh-water muscles. . . . In their attempts to steal . . . their feet were much employed: they would tread softly on any article, seize it with the toes, pass it up the back or between the arm and side, and so conceal it in the arm-pit or between the beard and throat."

78. By the touch we originally perceive the temperature of bodies; with the assistance of the eye their length, breadth, depth, figure, and position; also their roughness or smoothness, hardness, softness, or fluidity. Experience teaches us to perceive most of these qualities by the sight. The blind as they walk about frequently estimate their approach to large and heavy bodies by the increasing resistance of the atmosphere.

79. We have observed that loss or diminution of one sense is followed by increased attention to the indications of other senses. The blind acquire a wonderful delicacy of touch. Saunderson, the blind mathematician, could distinguish true medals from counterfeit ones. A blind organist distinguished different kinds of money. He was a first-rate card-player, and in dealing knew the cards he dealt to others as well as those he kept for himself. When a blind person first commences learning to read elevated characters by the touch it is necessary to use a large type, and every letter must often be felt. Afterwards, the combinations of letters into words are recognised without the necessity of forming a separate idea of each letter; line after line may soon be read very rapidly, and the size of the types be gradually diminished. A blind Scotch tailor had the faculty of tracing the stripes, squares, and angles of tartan cloth by the touch. In making a coat he could cause the different squares to coalesce diagonally at the back, and meet angularly with great exactness; a difficult thing even to those that can see. A Scotch lad was blind, deaf, and dumb from his birth; as he grew up he discovered extraordinary acuteness in the senses of touch and smell. By these he was enabled to distinguish his relatives from strangers, and any little article of his own from things that belonged to others. His taste seemed also to be exquisite.



80. Some animals are destitute of the sense of smell and hearing; others are destitute of eyes. The sense of feeling is never wanting; probably not often something resembling the sense of taste. In the touch man is in some respects greatly superior to the lower world. Animals which have this sense in the greatest perfection are the most knowing. As an example may be mentioned the elephant with its trunk. Those animals which are furnished with hands appear to have much sagacity. Apes imitate the mechanical actions of man. Naturalists tell us that bats if blinded will guide themselves through the most winding and complicated passages, without striking the walls or anything which may seem to obstruct their progress. Spermaceti whales are said to "have the power of communicating with each other at great distances. . . . When a straggler is attacked at the distance of several miles from a shoal, a number of its fellows bear down to its assistance in an almost incredibly short space of time." (*Carpenter's Physiology.*)

81. In some insects the antennæ are the organs of touch. Naturalists suppose these to be the chief instruments which enable these insects to communicate intelligence to one another. Huber gives the name of language antennal to this species of intercourse. Thus the signal of danger is propagated throughout the society of ants with astonishing quickness. The sense of touch is peculiarly acute also in other insects. An instance of this is seen in spiders, from the nicety with which they fabricate their webs. The whiskers of animals are subservient to the sense of touch, as in the cat. Even by the hoofs of animals sensations are received. Thus a highland pony ascertains the soundness of a moorland path. The presentiment of a change of weather is common to many, possibly to all, kinds of birds, arising probably from sensibility of touch. The woodpecker, the snow-birds, the swallow, are all busy before a storm searching eagerly for food. Ducks and geese are tumultuous before falling weather; they wash and arrange their plumage with uncommon activity. The observing farmer remarks these things; he looks on birds as monitors, who, from a perception superior to his own, prepare him for the coming change. Before a storm the stormy petrels flock under the wake of a ship, and are looked upon by some sailors as foreboding evil. "But," says Wilson the naturalist, "as well might they curse the midnight lighthouse that star-like guides them on their watery way, . . . as this harmless

wanderer whose manner informs them of the approach of the storm." (See *Appendix*, Note E.)

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## SECTION VI.—HEARING.

82. Sound is produced by the vibrations of elastic air, or some other fluid contained in it, and communicated to the interior organs of perception by means of the drum of the ear and auditory nerves, which are formed by nature with a peculiar kind of irritability suited to such vibrations, and which have no such effect on any other part of the body, how exquisite soever may be its sensibility. They have, nevertheless, a very strong and marked effect upon some of the hardest substances in nature. Sound will break a glass, at the same time that it cannot move a feather or the flame of a candle, nor make any perceptible impression on the ball of the eye.

83. The ear is capable of perceiving four or five hundred variations of tone in sound, and probably as many different degrees of strength; by combining these we have above twenty thousand simple sounds, that differ either in tone or strength, supposing every tone to be perfect. Hence, we may easily conceive a prodigious variety in the same tone arising from irregularities of it, occasioned by the constitution, figure, situation, or manner of striking the sonorous body; from the constitution of the elastic medium, or its being disturbed by other motions, and from the constitution of the ear itself upon which the impression is made. Such an immense variety of sensations surely was not given us in vain. They are signs by which we know and distinguish things, and it was fit that the variety of the signs should in some degree correspond with the variety of things signified.

84. The force or intensity of sound is augmented by reflection from surrounding bodies. The voice or any other sound is therefore less distinctly heard in the open air than in a house. Certain modes and degrees of irritation caused by the vibrations of sound will be pleasant, and others painful, and others insipid; and these will vary in different individuals according to their different degrees of sensibility. The same observation applies to our other senses, as they are variously acted on. In some sort of dogs the sensibility to sound is said to be so exquisite, that a fife or other very shrill instrument, though perfectly in harmony, gives them acute pain, when near to their ears, as they testify by loud

howlings and complaining. Extremely loud and jarring sounds, such as those of kettle drums or artillery, will extend their influence through the whole body. Harmonious combinations of tones and flavours are more grateful to the ear and to the palate than are any single tones or flavours. In anything intended for the eye, the selection of suitable colours and due proportion of parts to each other, and to the whole, are necessary to please.

85. As a louder sound transmitted from afar may affect the auditory nerves more powerfully than a proximate one not so sonorous, the organ of hearing unassisted can afford us no information concerning the distance of a sounding body. That it cannot also as to the direction, is obvious by the common trick of a ventriloquist, who can make the sound of his voice appear to come in any direction, or from any moderate distance. By the eye assisting the ear we acquire by practice our ideas of the proximity or remoteness and direction of sound. Sparrman relates, that when he first heard the roaring of a lion he knew not on what side danger was to be apprehended. Habit teaches us to distinguish both the place of things and their nature, by means of the sounds emitted from them.

86. The sense of hearing is of more importance to man than to any other animal. In the latter, it is principally a passive quality of receiving impressions from distant objects; but in man it also becomes active. By this sense we are enabled to carry on the business of society, and to form a mutual communication of our sentiments. The organs of the voice would be entirely useless if they were not excited to motion by the sense of hearing. People are not generally aware of the powers of the ear. Blind persons have been known who could not only assign the shape and dimensions of an apartment by the sound of their voice, but who could on entering one with which they were familiar, tell by striking their cane on the floor and listening to the echo, whether any of the large articles of furniture had been shifted from their usual places. What seeing person would think it possible, with his eyes bandaged, to tell which was the tallest, and which the shortest of a number of speakers, merely by the direction in which the sound came from their mouths to his ear? Yet this has been done by the blind. By the ear he can tell, when he is walking along a street, whether it is wide or narrow; whether the houses are high or low; whether an opening which he may be passing is a court closed at the end or otherwise. Two blind young Americans, brothers, knew when they approached a post

by a peculiar sound which the ground emitted, and they could tell the names of a number of tame pigeons by only hearing them fly.

87. The accuracy of the ear gives to blind persons a great advantage in music. Paganini, after listening to some pieces performed at the institution for the blind in Paris, declared that he had never before had an adequate notion of harmony. There is scarcely any disposition we wish to raise in others, but certain sounds may be found accordant with, and therefore that will tend to promote such dispositions. Although it is by hearing that we are capable of the perception of harmony and melody, and of all the charms of music; yet to appreciate them they require a higher faculty, which we call a musical ear. This seems to be in very different degrees in those who have the bare faculty of hearing equally perfect, and therefore ought not to be classed with the external senses, but in a superior order.

88. "There exists a most intimate and a most mysterious connexion between the vibrations of the air and those of the heart. Every external sound finds there an echo, every appeal a reply. Mirth and sadness, pity, hope, and remembrance; affection in all its phases of joy and grief finds a vibrating string in that harp of Divine workmanship, the human soul. In this secret relation . . . lie the mystery and the powers of music . . . No art has ever exercised over the human breast so decided an empire . . . When misfortune has struck too deeply into the heart, and ravaged with little mercy its dearest affections, when all the energies have been paralyzed, and tears, that great source of comfort, dried up, music has often . . . presented a balm which medical science sought for in vain." Music may therefore be made "a powerful auxiliary in directing the destiny of the human family." . . . Throughout the whole of the Scriptures we read that it was an inseparable companion of the Israelites. And we cannot doubt that its delights will be coeval with eternity. (*Exod.* xv. 1; *James* v. 13; *Rev.* xv. 3.)

89. Referring to the music of birds, a late writer thus speaks of the lark: "He wings his flight to heaven, as if he would drink in the melody of the morning stars. Hark to that note, how it comes trilling down upon the ear, what a stream of music, note falling over note in delicious cadence! . . . One of the pleasantest lessons I ever received in a time of trouble was from hearing the notes of a lark."

90. In man the formation of a musical ear depends to a certain

extent on early impressions. Infants who are placed within the constant hearing of musical sounds frequently soon appreciate them. We learn from the lives of some eminent composers, that their early fondness for music may be traced to the ditties of the nursery. There is hardly anything in the way of sounds too difficult to achieve. The improvement of the ear depends solely on its exercise. Its faculties are ordinarily by no means fully developed.

91. In some animals the ear is said to be more intelligent even than the eye. A person accustomed to the horse can tell by the motion of the ear much that the animal thinks or means. Vibrations of the air too slight to be perceived by the human ear are readily perceived by him. The stretching of the ear in contrary directions shows he is attentive to everything around. When horses march in company at night, those in front direct their ears forward, those in the centre turn them laterally or across, those in the rear direct them backward. The whole troop thus seem to be actuated by one feeling which watches the general safety. (See *Appendix*, Note F.)

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#### SECTION VII.—SEEING.

92. The visual faculty affords the most extensive, the most constant, and the most various sources of pleasure; of the senses that of seeing is without doubt the noblest. By it we obtain a great part of our ideas. The rays of light which minister to this sense are the most wonderful part of inanimate creation. We must be satisfied of this, if we consider their extreme minuteness, their inconceivable velocity, their regular variety of colours; the invariable laws according to which they are acted upon by other bodies, in their reflections, inflections, and refractions, without the least change of their original properties; the facility with which they pervade substances of great density, and without giving the least sensible impulse to the lightest bodies.

93. The structure of the eye and of all its appurtenances, the admirable contrivances of nature for performing all its various external and internal motions, and the variety in the eyes of different animals suited to their several natures and ways of life, clearly demonstrate this organ to be a masterpiece. The sight not only takes in the great variety of objects that present themselves, but can distinguish most that is necessary to be known respecting them.

94. The mind has a greater delight in recalling the remembrance of visible objects than of impressions arising from the use of any other sense than that of sight. This may be greatly improved by habit. Even in our declining years we enjoy the recollection of many things seen in our earlier years (38). The most distinct and most vivid of our sensations are derived from the sight, and from it we acquire the most numerous and the most important of our associations.

95. "What," says a French writer, speaking of the eye, "is that astonishing organ in which all objects acquire by turns a successive existence; where the spaces, the figures, and the motions that surround me are as it were created; where the stars that exist at the distance of a hundred millions of leagues become a part of myself, and where in a single half-inch of diameter is contained the universe?" There is no external sense which affords such an endless variety of perceptions as that of vision. Nor is there any loss that can be sustained productive of so many disadvantages and evils as the want of that faculty. By no avenue of perception is knowledge so accessible, by none does it flow so abundantly as through the channel of this sense; which reveals external things in all their beauty, in all their changes, and in all their varieties. The living and comprehensive eye darts its instantaneous glance over expanded valleys, lofty mountains, sweeping rivers, and vast tracts of land or of ocean. It measures in an instant the mighty space from one star to another. By the assistance of telescopes its horizon is almost indefinitely extended, its objects are greatly multiplied, and the sphere of its observation is prodigiously enlarged. The imagination, habituated to vast impressions of distance, can not only recall them in their utmost extent, with as much rapidity as they were at first imbibed, but can multiply them and add one to another till all boundaries, distances, and measures are swallowed up in immensity. Nature, by profusely irradiating the face of things, and clothing objects in a robe of diversified splendour, at once invites the understanding to expatiate on that extensive and gorgeous theatre, which she thus opens up, and gratifies the imagination with every possible exhibition of the sublime and the beautiful.

96. The ear is accustomed to stillness. But the eye during our waking hours generally exercises its functions. The sensation arising from colour, however, is the only one exclusively appropriate to the sight. The situation of the ear being more

internal than that of the eye ; it is not furnished with so large an expansion of nervous substance, must of course be endowed with a less degree of sensibility, and cannot be affected with particles of matter so minute as those of light. As the particles of sound are grosser, and have less velocity than those of light, they can move a comparatively short way only ; consequently the sensations conveyed to us by the ear are more limited as to distance than those afforded by the eye. As light is the sole medium of vision, the effects of objects upon the eye must depend upon the quantities reflected from them, the modes of its reflection or refraction, and the degree of force with which it acts. This as well as the quantity depends on proximity. As bodies are near their outlines appear more sharp, their colours more vivid, and their lights and shadows more distinct. As they recede all these gradually fade till they entirely vanish. The extent of our sight diminishes or augments in proportion to the quantity of light that surrounds us, supposing the illumination of the object to remain the same. If the same object which we see during the day at a certain distance were equally illuminated during the night, it would be visible at a much greater distance.

97. When we look at a near object as it approaches or recedes, we alter the disposition of our eyes by lessening or widening the interval between the pupils. The experiments by which we commonly rectify the errors of vision with regard to distance, are made horizontally. We have no acquired habit of judging of the magnitude of objects which are elevated above or sunk below us, because we are not accustomed to measure in this direction by the touch. Hence, when viewing men from the top of a tower, or when looking up to a cock or a globe on the top of a steeple, we think these objects are more diminished than if we viewed them at equal distances in a horizontal direction. Clear and distinct vision, though different in their nature, are terms sometimes confounded. We see an object clearly, whenever it is sufficiently illuminated to enable us to form a general idea of its figure ; but we see it not distinctly till it is so near that we can examine all its parts. When we view a distant tower we see it clearly as soon as we perceive it to be a tower ; but we see it not distinctly till we approach so near as to be able to determine not only its general dimensions, but to distinguish the parts of which it is composed, as the order of architecture, the material, the windows, &c. All bodies appear

as plain surfaces to the eye ; by the touch we discover their projection.

98. Objects of every figure excepting that of a sphere vary in appearance according to their position. The appearance, arising from the obliquity of position, is termed foreshortening ; the art which treats of this is termed perspective. The intensity of light and shade in which an object is seen diminishes according to the square of the distance, being one-fourth as powerful at twice the distance, one-sixteenth at four times. By this law we are enabled to judge of the distance of bodies with considerable accuracy. The shade afforded by objects is in proportion to the intensity of light. By proper attention to light and shade and the laws of perspective, a painter is enabled correctly to represent on a flat surface an extensive scene of mountain and plain, of woodland and lake, of near and distant objects.

99. As a musician whose ear accustomed to harmony is shocked with discord, a painter with one glance of his eye perceives a number of shades which escape a common observer. The Indian traversing his native wilds in the pursuit of game is able to smell, hear, and see, with a perfection little experienced by the inhabitants of large cities. Sailors and those who live in mountainous parts of our own country also perceive objects at a much greater distance than those do whose ordinary extent of vision is not beyond the length of a street. Wild animals have their senses in greater perfection than domesticated ones. The genuine Arabs, who live constantly in the open air, acquire a remarkable acuteness in their senses. By the sight they possess the faculty of nicely distinguishing on the sand the footsteps of men and beasts. An Arab will at once recognise the footstep of any one of his own or of some neighbouring tribe ; he will know whether the person carried a load, whether he passed the same day or a day or two before, whether (from a certain irregularity in the steps) he was fatigued, had come from a distance, and how far he has any chance of overtaking him. He knows at once the footsteps of his own camel. Burckhardt mentions that he has seen a man discover and trace the footsteps of his camel amidst thousands of other footsteps crossing the road in every direction ; and by an inspection of the footsteps tell the name of every person who had passed in the course of the morning. A man in the Greek island of Hydra was accustomed to watch the approach of vessels, to which island there were more than three hundred belonging ; while each vessel was at such a distance as



to present to an ordinary eye only a spot on the horizon, he would tell with unerring certainty its name.

100. A blind man pronounced a horse to be blind from the animal's unusual caution in walking; another blind person pronounced a different horse to be blind of one eye from its being colder than the other; though the defect of vision in both animals had escaped the notice of men who could see. A blind girl in Hartford Asylum, United States, selects her own clothes, however widely they may be dispersed among the mass of articles brought weekly from the laundress.

101. Cheselden couched cataracts in both eyes of a youth thirteen years of age, who had been blind from his birth; the operation succeeded. As he had too many objects to recognize at once, he forgot the greatest part. From his commencing to distinguish them, he did not retain in his memory one out of a thousand. Those objects and persons which were formerly most beloved by him, he was astonished to find they were not also the most agreeable to his sight. He was shown a miniature portrait of his father contained in his mother's watch-case. He recognized the resemblance of his father, but he inquired with amazement how so large a countenance could possibly be contained in so small a compass; for it appeared to him equally strange as that a bushel should be held in a pint vessel. After he began to have the proper use of this new sense, he was transported beyond measure. He declared that every new object afforded a fresh delight, and that the pleasure he felt exceeded the powers of expression. About twelve months after the operation he was conducted to Epsom from which there is a beautiful and extensive prospect. He was charmed with the view, and called the landscape a new mode of seeing.

102. The carelessness too often displayed about our most precious gifts is assuredly remarkable. An example of this is afforded in the treatment of the eyes. Many persons are in the habit of continuing the greater part of the day close to a large fire. The habitual application of an immoderate quantity of heat assuredly must be prejudicial to so delicate an organ as the eye. The same thing may be affirmed as to too great a quantity of light. In the northern regions the snow, illuminated by the rays of the sun, obliges travellers to cover their eyes with crape; blindness is, however, not uncommon. Persons who are obliged to apply their eyes for a long time without intermission should avoid the use of a light either too strong or too weak. For

perfect vision a distinct picture should be formed at the back of the eye. In the application of artificial light in reading this is best attained, if, with the exception of the book, all around is comparatively dark ; which is accomplished by placing a shade over a lamp. We have sometimes seen artificial light not so concentrated, and placed between the eye and the object, necessarily, therefore, rendering the picture at the back of the eye most indistinct.

103. Every creature is constituted with organs suitable for its happy existence. Some birds at a height in the air, which place them beyond the reach of human sight, see on the surface of the earth very small objects. With the speed of an arrow they descend and perceive such objects as distinctly as when far remote. To the long and short sight there is a complete adaptation which the birds instinctively adjust. Homer thus describes Menelaus—

“ The field exploring with an eye  
Keen as the eagle’s, keenest eyed of all  
That wing the air, whom, though he soar aloft,  
The lev’ret ’scapes not hid in thickest shades,  
But down he swoops, and at a stroke she dies.”

The microscopic power of the eyes of little birds which seek for minute prey on the bark of trees is as remarkable as the telescopic range of the eyes of eagles and other birds.

104. When the light of the sun begins to fail, man’s superior intelligence has enabled him to discover various methods of substituting an artificial day. Animals without this power have far more to do with the night. Many sleep through the day and are then busy. Some animals see better at night, and the most obvious physical cause of cats watching and catching other animals by surprise, proceeds from the advantage they derive from the peculiar structure of their eyes. In man and most other animals the pupil is capable of a certain degree of contraction and dilatation. It enlarges a little when the light is faint, and contracts when the light is too splendid. But in cats and night birds, as owls, &c., the contraction and dilatation are so great, that the pupil which is round in the dark, becomes, when exposed to much light, long and narrow like a line. Hence these animals see better in the night.

105. A horse also at night can with tolerable distinctness see surrounding objects ; and man, resigning himself to the guidance of the faithful animal, is carried safely to his journey’s end. In

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the horse the visible part of the eye is more prominent and larger than in man. The animal is subject to dust and insects, from which he has no hands to guard himself. To provide against this, a little within the upper lid is the lacrymal gland, which secretes an aqueous fluid. The horse has also an additional contrivance, namely, a triangular-shaped cartilage called the haw. This is concave within to suit the globe of the eye, convex without to adapt itself to the membrane which lines the eye-lid, and the base is reduced to a thin edge. At the will of the animal the haw is suddenly protruded. It passes over the eye, shovels up every nuisance mixed with the tears, which is wiped away as the cartilage passes to its place under the corner of the eye. The protrusion and drawing back of the haw are effected by admirable contrivances. (See *Appendix*, Note G.)

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#### SECTION VIII.—THE PASSIONS.

106. The passions and affections, when subject to a Divinely disciplined will, are a principal source of whatever is beautiful and great and good. The noblest achievements are accomplished by persons of strong passions—

“Triumphant reason,  
Firm in her seat, and swift in her career,  
Enjoys their violence, and, smiling, thanks  
Their formidable flame for high renown.”

The human constitution is, however, not designed for long continued and powerful excitement, even of that kind which (within proper bounds) is beneficial. Extravagant joy unduly acts on the nervous system, and unnaturally increases the circulation of the blood. The indulgence of lawless anger, revenge, or despair, is yet more baneful. A French medical writer speaks of one woman that died in six hours, and of another that died at the end of two days, from giving themselves up to transports of fury. When the violence of passion causes us to disregard the admonitions of reason an internal conflict commences. We lose the unity of our existence, and bring on ourselves present infelicity, frequently the precursor of that which becomes not only habitual but more severe.

107. “When we consider that, on the one hand, every benevolent affection is pleasant in its nature, is health to the soul, and a cordial to the spirits;—that nature has made even the outward expressions of benevolent affections on the countenance pleasant

to every beholder, and the chief ingredient of beauty in the human face divine;—that on the other, every malevolent affection, not only in its faulty excesses, but in its moderate degrees, is vexation and disquiet to the mind, and even gives deformity to the countenance:—it is evident that by these signals nature loudly admonishes us to use the former as our daily bread, both for health and pleasure; but to consider the latter as a nauseous medicine which is never to be taken without necessity, and even then in no greater quantity than the necessity requires.”

108. As to the expression of the passions,—“I am persuaded,” says Alison, “that every genuine passion has its own peculiar influence upon the form, . . . that certain passions have certain effects either in the contraction, or dilatation, of certain parts of the human frame; and that the language of the form might be made as intelligible by the painter or the statuary, as the language of the voice is made by the composer.” Our looks and gestures interpret our ideas and emotions no less than words do. Nay the impression they make on others is frequently much stronger than any that words can make. These are only arbitrary symbols, whilst those are the language of nature, which is universally understood. The form and countenance of animals is also indicative of their character.

109. Nature does not intend that we shall lay aside natural language. She never deceives us in the expression of the passions. Were it practicable to abolish the use of words for a time every man would be an actor and a painter. Cicero and Roscius disputed whether a sentiment could be expressed in a greater variety of phrases or intelligible gestures. At last gesture wholly engrossed the stage among the Romans. When the soul is agitated the passions are represented with equal energy and delicacy, every emotion is expressed; and the countenance reveals by obvious and pathetic characters those intentions and feelings which we are sometimes solicitous to conceal. In the eyes the passions are most strongly marked. The eye participates of every mental emotion, the softest and most tender as well as the most violent and tumultuous:—

“A single look more marks th’ internal wo,  
Than all the windings of the lengthen’d Oh!  
Up to the face the quick sensation flies,  
And darts its meaning from the speaking eyes;  
Love, transport, madness, anger, scorn, despair,  
And all the passions,—all the soul is there.”

"The serene look, the smoothed brow, the dimpled smile, and the glistening eye, denote equanimity and goodwill. . . . The contracted brow, the glaring eye, the sullen gloom, and the threatening air, denote rage, indignation, and defiance, as plainly and as forcibly as revilings or imprecations."

110. Sir Charles Bell observes, that the organ of breathing in its connection with the heart is the great instrument whereby we indicate our feelings. On the forehead the mental emotions are manifested, the eyebrow is their index, the eye being the chief feature of expression. The nostrils also have a powerful effect. The angle of the mouth is very expressive. In the most impassioned discourse action is concentrated on the lips. In different passions, the whole head is affected with various motions. It hangs forward during shame, humility, and sorrow. It inclines to one side in languor and compassion. It is elevated in pride, erect and fixed in obstinacy and self conceit. It is thrown backward in astonishment or surprise, and rolls from side to side in contempt, ridicule, and indignation. The arms, the hands, and the whole body, contribute to the expression of the passions. Gesture also concurs. In joy, for example, the eyes, the head, the arms, and body are agitated. In languor and grief the eyes are sunk, the head reclines, the arms hang down, and the body has little motion.

111. The painter, the poet, and the actor, therefore succeed as they make the greatest impression on the chords of the human frame, and he who either wishes to understand the universal language in others, or to operate on their feelings himself, should study it attentively. Ideas excited by the feelings have great influence on the generality of persons. Persons unacquainted with the same dialect can, by natural language, communicate in some tolerable manner. Examples of this may be seen in Captain Cook's voyages.

112. Dumb persons also thus easily make themselves understood. There have been instances of a number of individuals in the same family unable to hear or to articulate. It is pleasing to witness their quickness of invention in framing their vocabulary of gestures, and their readiness in conversing with each other. They interpret an inclination of the head, a movement of the hand or arm, a contraction of the muscles of the face; even the slightest motion of the finger. Children are acquainted with the language of the passions long before they understand its meaning, and sometimes assume the expression they are accustomed to behold.

Even death does not wholly obliterate the manifestation of the passions. Ure relates an instance of hideous expression in the face of a murderer, influenced after death by galvanic action, in which rage, horror, despair, anguish, and ghastly smiles, surpassed the wildest representations of a Fuseli or a Kean.

113. Animals are capable of communicating to each other by particular sounds and gestures their pleasures and pains. They judge of our thoughts by our gestures. "I have," says a writer on natural history, referring to his dog,—“watched the effect which a change in my countenance would produce. If I frown or look severe . . . . the effect is instantly seen by the ears dropping, and the eye showing unhappiness, together with a doubtful movement of the tail. If I afterwards smile and look pleased, the tail wags joyously, the eyes are filled with delight, and the ears are even expressive of happiness.” The shepherd’s dog understands the sign, the voice, the look, of his master. He collects the scattered sheep at the slightest signal, separates any one that is indicated from the rest of the flock, drives them wherever he is told, and keeps them all the while under perfect control. “One of my boys,” says Wilson the naturalist, “caught a mouse; . . . . I set about drawing it . . . . I had intended to kill it, . . . . but happening to spill a few drops of water near where it was tied, it lapped it up with such eagerness, and looked in my face with such an eye of supplicating fervour as perfectly overcame me; I immediately restored it to liberty.” The expression in the countenance of some Arab horses is scarcely credible to those who have not witnessed it. Their thoughts are depicted in their eyes, and in the movements of their jaws, lips, and nostrils; with as much certainty as the mental emotions on a child’s face. (See *Appendix* Note H.)

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#### SECT. IX.—LANGUAGE ORAL.

114. Having thus considered of the direct modes by which we acquire information, we have now to treat of those which are indirect, namely, *vocal sounds* received by the ear, and *signs* received by the eye. And first of spoken language. Between man and the external world there is obviously a *real* and an *arbitrary* connexion. The real one, arising from the direct action or influence of beings and things, is universal and lasting. The arbitrary connexion between man and the external world, through

the medium of vocal sounds and signs, is, as to any dialect, local and temporary. Language is, however, the great instrument by which the mind acts; but it cannot cause perception as sensation does. It can only recal the ideas which have been connected with perceptions.

115. By the first or second of the modes, elsewhere mentioned (13), either man or animals may be influenced. But though some animals are acted on by certain words merely as sounds, the action is altogether different from the effect of language on the human mind. This alone is able to comprehend to any considerable extent the association of ideas. On earth man alone is formed for society in the highest sense of that term. Hence the necessity of language, oral and written, to enable society, and, therefore, all its members, to make a continual intellectual and moral progress. Speech "is the last seal of dignity impressed by Deity upon his most favoured earthly creature; and proves even more certainly than does his upright form, the glance of his eye, or the intelligence of his countenance, that he was made in the image of God."

116. All language is necessarily matter of compact. Those who speak the same dialect tacitly agree that certain words shall stand for certain things. Thus the English word *hat* and the French word *chapeau* stand for an article worn by Europeans. But for this compact the words *hat* and *chapeau* would have no more reference to the article they designate than to any other thing.

117. The voice of man and of other animals is formed by certain organs between the lips and the lungs, and the mouth serves to publish our words. The different organs not only answer the purpose of speech, but those also of mastication and respiration. Nature is careful to do nothing in vain. Speech gives the mouth an animation superior to every other part of the face. Every word, every articulation, produces different motions of the lips; and however rapid the action, it is easy to distinguish them from each other. In the use of vocal language, we have action, tone, emphasis, and gesture.

118. Spoken language has a great superiority over written language in point of energy. The voice of the living speaker makes a much stronger impression than can be made by the perusal of any thing written. Oral language is, therefore, necessary to the due improvement of the intellect and the cultivation of the affections. Hence the ear is considered by some of more

importance than the eye. "To communicate to every one around us in a single moment the happiness which we feel ourselves; . . . when the heart which we love is weighed down, . . . to have it in our power, by a few simple sounds, to convert anguish itself into rapture, these assuredly are no slight advantages."

119. There is nothing that arouses our attention, or impresses our feelings, more quickly than sounds. Whether it is the tone of sorrow, the note of joy, the voices of a multitude, the roar of the winds or the waters, or the soft inflections of the breeze, we are awakened to that sense of pleasure or pain which sounds create. The Most High thus addresses Job :—

"Hast thou an arm, like God?  
Or canst thou thunder with a voice like Him."

And David thus speaks :—

"The Lord thundered from heaven,  
And the Most High uttered His voice."

120. The human voice, in its tone and accent, is more pure and sonorous than any power of sound which distinguishes the vocal animals. In some countries it is but a slight step to move from euphony of speech into the beauties of song. The voice is susceptible of high cultivation, and on proper attention being paid to it depends much of the silvery tone that delights. There is a charming manner of pronouncing our language rarely heard but in the conversation of accomplished women. This may in some degree be attributed to their knowledge of Italian and music, and, more than this, to their superiority of articulation. We are told of the ancient Greek orators, that foreigners, though they did not understand their language, used to listen with pleasure on account of the harmony of their utterance.

121. In our intercourse with each other we have principally to declare the existence or non-existence of things and beings, their attributes and qualities, with the action or influence of these on the part of some, and the endurance or passion on the part of others: we require also to intimate the relations of things and beings. For these purposes, according to some grammarians, three great classes of words only are necessary, namely, 1. *substantives*, to designate things and beings; 2. *attributives*, to express action, &c.; 3. *particles*, to express relations. In English grammar the noun and pronoun belong to the first; the adjective, verb, and adverb to the second; and the article, preposition, interjection, and conjunction to the third. The most important class is



the second; and of these the *verb*. The languages of modern Europe require the assistance of prepositions and adverbs; but the Arabs are, by characteristic letters, able to dispense with them, and to render with precision the finest shades of thought. Hence the energy and precision of the Arabic. Thus in some languages a separate word is required for most of our ideas. In other dialects, existence, action, and passion are expressed in one word. In other languages, again, more than these is expressed in a single term. Those, says Quintilian, that duly study grammar, "will there discover such refinement and subtilty of matter as is not only proper to sharpen the understandings of young men, but sufficient to give exercise for the most profound knowledge."

122. Our ideas must principally have reference to something affirmed, as, *I read*; or denied, as, *I have not written*; or inquired about, as, *Will you walk*? And language is divisible into sentences, as, *I have not spoken*; into words, as, *have, not and spoken*; and into letters, as, *s p o k e n*. Suppose it is said that James walked from the house to the field. Here *James, house, and field* are substantives; *walked* is an attributive; *from, the, and to* are particles. There can be no sentence without a substantive and an attributive. And there are few sentences with but one of each, or without particles. The words *James, walked, house, and field* have by themselves no meaning. If they are connected by the particles, a grammatical sentence is made. Thus it is to principles, apparently so trivial as about twenty elementary sounds or signs, we owe that variety of words which have been sufficient to explain the sentiments of so vast a multitude as all the past and present generations of mankind. The aggregate of the letters of which a language is composed is called its alphabet. All the words of any spoken language are made by a very limited number of articulations. *All is combination*.

123. In speaking no monosyllable can be addressed by one person and attended to by another, but what is consequent on one train of thought in the mind of the speaker, and precedent to another train in the mind of the hearer. The application of any one word and of all words spoken is therefore dependent on the connexion in the sentences uttered by the speaker, and the continuation of this connexion in the mind of the hearer. If A were to ask B, which are some of the greatest minds England has produced? and the reply were to be *Newton, Locke, Shakespeare, Milton, &c.*; or if another question were asked, namely, what do

you think of *Locke*? the idea as to this writer, arising in the mind of B, would probably be very different in one case to what it would be in the other; from the manner in which the word *Locke* is connected with what precedes and what follows it in each sentence. As language by which we think is wholly regulated by *connexion*, so also must necessarily be, as has been intimated, our thoughts (15-122).

124. To the connecting power we also owe all figurative language. When mankind had the fewest words language was most figurative. In the Old Testament we find guilt expressed by a *spotted garment*; misery by *drinking the cup of astonishment*; vain pursuits by *feeding on ashes*; a wicked life by a *crooked path*, &c. "We speak," says the younger Racine, "a figurative language whenever we are animated by passion . . . . We have only to listen to a dispute between women of the lowest rank, . . . . what an abundance of figures do they use!"

125. By the application of language music becomes intelligible. "A fine instrumental symphony, well performed, is like an oration delivered with propriety, but in an unknown tongue. It may affect us a little, but conveys no determinate feeling. We are alarmed perhaps, or melted, or soothed, but it is very imperfectly; because we know not why. The singer by taking up the same air and applying words to it, immediately translates the oration into our own language; then all uncertainty vanishes; the fancy is filled with determinate ideas." Music also is thus significant only from association.

126. Moses informs us that the rudiments of oral language were begun under the Divine superintendence by the parent of mankind (*Gen. ii. 19.*) We may humbly conjecture that God sufficiently instructed our first parents to invent whatever language they required, leaving it to be subsequently enlarged. In naming sensible objects those sounds must have been adopted which were thought most appropriate. Intellectual and moral terms were probably derived from the names of sensible objects considered to be most analogous. As the terms increased in subsequent times, the many fanciful and irregular modes of derivation adopted caused the analogy not to be easily discoverable. But we consider that all the words ever used in any dialect and in all languages have been derived from that spoken by our first parents. We cannot suppose that any word in any language has ever been adopted from the first age of the world to the present hour, without some connexion with words that preceded it. Nor can

we suppose that any people have ever invented an entirely new dialect. "The confusion of tongues at Babel" (*Gen.* xi. 7), says a recent writer, "accounts for all the peculiarities of language. The confounding of the original speech of mankind fully explains the origin of the variety of languages, whose separate peculiarities would become more decided and indelible by the lapse of forty centuries. As the primitive language was subject to a violent disruption, fragments of it only could be carried away by each diverging tribe, who would gradually build up new languages, while all retained some elements of their former speech."

127. That men should be masters of the language they speak is much to be desired. They would then be able to express themselves fully and accurately. Each should cultivate "the power of utterance. . . . Our power over others lies not so much in the amount of thought within us as in the power of bringing it out. A man of more than ordinary intellectual vigour may for want of expression be a cipher. . . . Not only does a man influence others, but he greatly aids his own intellect, by giving distinct and forcible utterance to his thoughts. We understand ourselves better, our conceptions grow clearer by the very effort to make them clear to another. Our social rank too depends a good deal on our power of utterance." What confidence must an orator possess when he rises and without premeditation makes a long speech! The ancient republican "was a man to whom nature had given an inevitable empire. He was the defender of a nation, its sovereign, its master. It was he who made the enemies of his country tremble. Philip who could not subdue Greece as long as Demosthenes breathed—Philip who at Cheronea had conquered an army of Athenians, but who had not conquered Athens while Demosthenes was one of its citizens; that this Demosthenes so terrible to him might be given up offered a city in exchange."

128. It is of great consequence to men's understanding one another that a speaker and hearer, as far as practicable, apply words in the *same exact sense*. We should therefore avoid an improper application of those we employ. A misunderstanding can scarcely arise as to the words *hat* and *chapeau* (116). But it is quite otherwise with words that have no tangible originals, such, for instance, as *honour*, *equity*, *virtue*, *propriety*, *liberality*, &c. As men's notions widely differ with regard to what these words designate, the application of them may also widely differ. *Each individual applies words conformably with his own notions*

(258-260). What is considered *just* by one person is thought otherwise by another. That which is considered *equitable* in one country or age is not deemed to be so in another. And the same thing may be affirmed as to different ages of the same country. In England formerly it was not, and in some parts of the United States now it is not, thought unjust to buy and sell men like bales of goods. In addressing others we should be anxious not only to be understood, but that it is impossible to be misunderstood; by selecting and arranging in the best manner such words as the most established usage has appropriated to the ideas we intend to express. The only standard is the practice of accurate writers and speakers. Anything that offends the ear cannot duly influence the affections. To endeavour to express our thoughts in the best manner is a most compendious way to make us think with the greatest accuracy and fulness. Inability to express ourselves properly, obviously arises from ignorance of language, or of the subject about which we speak, or of both.

129. We should consider, as far as practicable, both in what sense those we address, and those by whom we are addressed apply words, especially strangers and foreigners. From men using the same term in various senses has arisen much of the interminable disputing with which in different countries and ages they have been and are involved. Hence also it is that in the interpretation of laws both human and divine there is scarcely any end of comments and explications. "To attain clear and distinct ideas," says Watts, "we must search the sense of words; we must consider what is their original and derivation in our own or foreign languages; what is their common sense amongst mankind, or in authors, especially such as wrote in the same country, . . . about the same time, and upon the same subjects. We must consider in what sense the same author uses any particular word or phrase, . . . in a strict and limited, or in a large and general sense; whether in a literal, in a figurative, or in a prophetic sense; whether it has any secondary idea annexed to it, . . . [and] what is the scope and design of the writer."

130. Technical terms are well understood only by the classes that employ them. They are therefore scarcely admissible in ordinary life. A seaman thus speaks in one of Smollett's novels, "Death has not yet boarded my comrade. But they have been yard-arm and yard-arm these three glasses. His starboard eye is open but fast jammed in his head, and the haulyards of his under jaw have given way."

131. Words then may be misapplied, from—1. Ignorance; 2. Carelessness; 3. Design. With regard to the second, few persons are as exact as they ought. Many constantly so exaggerate that frequently what they utter is deserving of little or no attention. As to the third, Talleyrand used to say, "Words were not given to express but to conceal men's thoughts." The force of language depends on the use of such words as instantly and vividly recal suitable ideas. Its beauty depends on their best arrangement. The most perfect language, however, can never express all the variety of human conceptions. Multitudes pass through life without precise notions of things of great importance, partly arising from the imperfection of language, and partly from their limited comprehension of the dialect they do speak. The common fluency in many is frequently owing to a scarcity of matter and a scarcity of words. For whoever is master of a language, and has a mind full of ideas, will be apt in speaking to hesitate upon the choice of both; whereas common speakers have only one set of ideas, and one set of words to clothe them in, and these are always ready.

132. "The languages which have hitherto existed in the world," says D. Stewart, "have derived their origin from popular use . . . . Their application to philosophical purposes was altogether out of the view of those men who first employed them." The English language has been "suffered to spread . . . into wild exuberance, resigned to the tyranny of time and fashion; and exposed to the corruptions of ignorance and the caprices of innovation." Dialects necessarily vary in their degrees of excellence. Not any language ever yet employed by any nation is suitable for man, had he remained as he came from the hand of God; who has been pleased to speak in the following manner, referring as is supposed to the future restoration of the Jews to their ancient country,—

"Then will I turn to the people a pure language,  
That they may all call upon the name of the Lord,  
To serve Him with one consent."

A language to be truly suitable for man's progress in wisdom and virtue must, we consider, be the work of inspiration.—(See *Appendix*, Note I.)

## SECTION X.—LANGUAGE WRITTEN.

133. The three most remarkable modes that have been adopted to express men's thoughts are,—1, by *pictures*, as formerly in Peru; 2, by *hieroglyphics*, as anciently among the Egyptians; and 3, by letters or *alphabetical writing*, as employed by us.

134. Pictures seem in some nations to have been the first essay towards writing, but they could do no more than delineate external events; they could not properly exhibit their connexion nor those ideas that are without archetypes. To supply in some degree this defect, hieroglyphics, a kind of abridgment of pictorial writing, were invented. Metaphor, which makes the nearest approach to painting, is a figure much used in speaking. It adds light and strength to description. Thus we speak of an *arm of the sea*, or the *foot of a hill*. Pictorial delineations were employed among the original inhabitants of Mexico. When the Spaniards first landed upon that coast, the natives despatched messengers to the king Montezuma, with a representation painted on cloth of the landing and appearance of the Europeans. Acosta saw in Peru an Indian bring a confession of his sins, expressed partly by pictures and partly by hieroglyphics.

135. "In the Egyptian hieroglyphics," says a recent writer, "sometimes a part is put for the whole; thus two arms, the one with a shield the other with a battle-axe, denote an army, and a pair of arms holding an oar signifies a rower. The effect is often put for the cause,—the cause for the effect,—and the instrument for the work produced. Thus a picture of the sun denotes the day, of which it is the cause; fire is represented by smoke issuing from a chafing-dish, and letters by the materials employed in writing. Sometimes the symbol is employed in consequence of some fancied resemblance between it and the idea. A bee signifies a people obedient to a king, because that insect submits to regular government. In some cases the emblem used is necessarily completely arbitrary." The Chinese have no alphabet. Every character they use is significant of some one thing or object, consequently the number of these characters must be very great, said to be about 80,000. In our almanacks we have hieroglyphics representing the sun, the moon, and her phases, various stars, and the signs of the zodiac. Our numerals 1, 2, 3, &c., are also hieroglyphics.

136. The earliest notices of writing do not exhibit the characters as being formed on soft substances, but as being cut on

the smoothed surface of rocks or on stone. The object was to transmit laws and the account of great events to future times, and not for the purposes of familiar communication. These uses probably were not immediately connected with but resulted from its origin. The Decalogue was inscribed on stone, and Job at a period supposed to be earlier than the time of Moses thus expressed himself:

"Oh that my words were now written!  
Oh that they were printed in a book!  
That they were graven with an iron pen  
And lead in the rock for ever!"


Ancient inscriptions on rocks are still found in Asia. The grand desideratum in alphabetical writing was to invent characters to represent simple sounds, and to reduce these characters to so small a number that they may be easily recollected. We may suppose that pictorial writing would not have been practised had hieroglyphics been known, nor these by an intellectual people after the invention of letters. Hieroglyphics have nothing in common with alphabetical writing; the first are the immediate representations of things, the second represents sounds. The difference between languages with respect to the number of letters in their alphabet is very considerable. Bishop Wilkins charges all the alphabets extant with great irregularities in respect to order, number, power, and figure.

137. With the ancient Hebrews, from the spirit of their times, symbolical action was employed. Elisha directs Joash to shoot arrows out of a window eastward. Jeremiah hides a linen girdle in the hole of a rock near the Euphrates, he also breaks a potter's vessel in the sight of the people, puts on bonds and yokes, and casts a book into the Euphrates. Ezekiel weighs his beard, and delineates the siege of Jerusalem on a tile.

"In eastern lands they talk in flowers,  
And they tell in a garland their loves and cares;  
Each blossom that blooms in their garden bowers,  
On its leaves a mystic language bears."

The Orientals have been from remote antiquity and still are expert in making communications to each other by means of signs and gestures with the eyes, hands, and feet. The number of these signs is great, and is much used among official persons. The Greeks invented a method of expressing by torches properly arranged every letter of the alphabet, so that a man on an eminence could converse with another at a distance. The Romans

acted scenes of plays without recitation, and yet were perfectly understood (109). The ancient Britons wrote by cutting their letters with a knife upon sticks, which were usually of four sides, and sometimes of only three. Several sticks were put together and formed into a kind of frame. (*Ezek. xxxvii. 15 to 17.*) The American Indians communicate from hill to hill by throwing out their arms with or without staves in them. Even the Bosjesmen, some of the lowest in the scale of human beings, communicate by arranging fires on the sides of the hills. The firing of guns a certain number of times at certain intervals, the notes of a wind instrument, the strokes on a drum, are also modes of conveying information.

138. We acquire knowledge more rapidly by the use of signs than through the medium of the ear. How much less time does it require to convey to the mind the idea of the fourth of December, one thousand seven hundred and seventy-six; by exhibiting the following to the eye, 4 Dec., 1776; than by speaking the words at length. Some may perhaps consider the formation of signs unimportant, but if we can express the same ideas by signs so simple as to require less space than complicated ones, the mind can survey and comprehend them with greater despatch. Whatever promotes rapidity without sacrificing clearness is evidently highly desirable. A circle divided perpendicularly, and horizontally, with this figure , give all the simple signs; A or B requires three; W or M requires four; A, B, or M may each be expressed by a single sign,—thus A by |, B by /, M by \, and so on. These signs are more distinct than our letters, they require less space, and may be read more rapidly. We may thus perceive how capable of improvement is our printed alphabet. The great powers of computation lie in the brevity of its language. Algebra has a shorter language than arithmetic. If we make + to stand for addition, and = for equality:  $5 + 9 = 14$ , is more compendious than to write 5 added to 9 are equal to 14. Oral language being imperfect, written must necessarily be so also. Our printed letters are not so constituted as best to indicate the oral language we possess. In the East we find perhaps twenty different nations using the same written language, who can scarcely understand a word of one another's speech. A curious book might be made of that which is most interesting about signs.

139. A brief notice of the mode by which the knowledge of



oral and written language is acquired, will further evince that all language is wholly a matter of connexion (123). First, then, of oral language. A child when it perceives an object learns from its nurse to connect with it the sound, or word, appropriated to such object; as *hat, dog, &c.* After frequent repetition these connections remain in the mind; without this a knowledge of oral language could not be acquired. By due exercise the union between an object and the word which designates it becomes so established, that the hearing of the latter never fails to be accompanied by the remembrance of the former. The greater the number of these connections established the more extensive is the knowledge of language by the young mind.

140. "The infant lisping for the first time, in broken and faltering accents, the endearing name of its parent and its nurse, has already entered into human society. His stock of words daily increases, he feels the value of his new acquisition, his ideas multiply, his powers are developed; to repeat what he has learned is ever a fresh source of delight." "We cannot instruct children without speaking to them in a language which they do not understand, and yet they learn it. Even when we speak to them, it is usually without any design of instructing them; and they learn in like manner of themselves without any design of learning. We never speak to them of the rules of syntax, and they practise all these rules without knowing what they are. In a single year or two they have formed in their heads a grammar, a dictionary, and almost a little art of rhetoric, with which they know well how to persuade and charm us."

141. We thus see how in learning a language the connexion between the words and ideas is at first difficult. Children are therefore better able to understand the expressions of others than to state their own conceptions. The susceptibility of memory with respect to words is possessed in a strong degree in early years. In the highlands of Scotland an English inn-keeper that had been established there some years was under continual necessity for using the Gaelic, he however had hardly learned to put three words properly together, while his children had acquired the facility of speaking the language equally as their native tongue.

142. In acquiring written language, the pupil ordinarily first learns to connect a printed letter; for example, *T*, with the spoken word *te*. And thus through the alphabet. The object of learning letters is to enable us to form words. Those who understand oral languages only, are therefore frequently unable

to spell with accuracy. But though signs are usually learned through the medium of sounds, we do not connect a written word, *horse* (or sign), for example, with the spoken word *horse* (or sound), but unite the former with the idea of the horse. The sound, on its being heard, never brings the sign to our memory, and the sign, on its being seen, never brings the sound; because no such connexions are established in the mind. Signs may be acquired without the instrumentality of vocal sounds, as in the case of the deaf. The blind learn the language of both sounds and signs. The blind and deaf communicate both when present with, and absent from, each other. In the former case with the finger alphabet; in the latter by embossed characters. The trains of thought in any mind will obviously vary as it understands the language of sounds, or of signs, or of both.

143. The Abbé De l'Epée taught the deaf and dumb a manual alphabet, and, through its instrumentality, writing. He wrote, for example, this phrase,—*the door*, and the dumb were shown a door. They immediately applied their manual alphabet five or six times to each of the letters composing the word *door*, and thus impressed on their memories the number of letters and the arrangement of them. The word was then effaced, and the dumb wrote it in characters. Afterwards, as often as they were shown the door, they would write the word which designates it. And so as to other words. The following definition of poetry was written by a deaf and dumb pupil: "It paints all that it sees, and adorns all that it paints." The dumb are also taught the use of signs by the medium of the lips, and when masters of all the respective modifications given to the organs of speech in the utterance of letters and words, they comprehend whether they are addressed—in writing, or by the fingers, or by the lips. The deaf and dumb read the minds of men in their movements, gestures, and countenances; and notice with astonishing quickness a thousand things which escape the notice of those not so bereft. A gentleman in France is said to have lost every sense except the feeling of one side of his face; yet his family communicated with him by tracing characters on it. The ability to supply the loss of one sense by the greater application of another, evinces that the human mind has energies which nothing can repress.

144. The young should be taught only by sounds and signs what nothing but these can teach; pictures should represent every thing that can be represented by them. How much more

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easily will a child understand what a ship is by a picture, than by the most elaborate description! How much better is a model of a ship than a picture of one! Still more desirable is the sight of the ship itself.

145. We are generally more assisted in our recollection by impressions made on the eye than by those made on the ear (94). The same thing may be said of written language, which can be kept before us any length of time. In the use of written language, readers can arrest the sense of the writer; they can pause, revolve, and compare one passage with another. In speaking, if the words be not caught when they are uttered, they are lost. The use of written language is the best foundation for our intellectual progress. It is thus only that the results of our experience and the progress of our ideas, can be accurately recorded. What improvements may not a person accomplish, if with persevering industry he *treasures up every useful hint*! Writing fixes permanently in the memory those acquisitions which involve long continued attention. Hence it has been well said that reading makes a full man, speaking a ready one, and writing a correct man. Written language, whilst it gives stability to thought, forms a cabinet for our ideas, and presents, in imperishable colours, a speaking portraiture of the soul.

146. Written characters form also the great circulating medium of communication throughout society. Next to spoken language, the art of writing must be deemed the most important agent of the civilization and well-being of man. Situated at distant parts of the globe, men may communicate with each other with a facility that seems almost to annihilate the distance between them; while we all experience the advantage daily and hourly derived by the free and rapid interchange of communications from city to city, and (in the case of our metropolis) from street to street. Without this, hard indeed would be the separation of friends, and the traveller would become an exile from his native home; vainly languishing for the consolatory information that he was still embalmed in the affections of his nearest connexions. Without written language, what to us would be the wisdom of past ages, or the history of former states? Every generation would be cut off, as by an impassable abyss, from its ancestors and from posterity. The language of the pen enjoys an adamantine existence, and will only perish amidst the ruins of the globe. Before its mighty touch time and space become annihilated, and we are enabled to trace from the beginning to the

end of things. It is the great sun of the moral world, that warms, and stimulates, and vivifies, and irradiates, and developes, and matures the faculties of the intellect, and the virtues of the heart!

147. Language affords to each individual "the rich inheritance of the accumulated acquisition of all the multitudes who like himself, in every preceding age, have enquired. . . . Nothing is past, for everything lives, as it were, before us, . . . with the same warmth and freshness as when it first awoke to life in the bosom of its author." Each of us may thus become "the citizen of every country, and the contemporary of every age." Reflecting on the benefits conferred by this art of writing, and "the treasures conveyed to us by its means; looking upon it as the vehicle made use of by Almighty Wisdom to convey the knowledge of His will, and the instrument by which the wise, the holy, and the learned of all ages have laboured to promote the advancement of their fellow-creatures,"—we may well feel interested in the inquiry, "To whom are we indebted for so valuable a boon?"

"Whence did the wondrous mystic art arise  
Of painting speech, and speaking to the eyes?  
That we, by tracing magic lines, are taught  
How both to colour and embody Thought?"

The only reply to this, we apprehend to be, that, like verbal language, the art of alphabetical writing is of Divine original: "Every good gift and every perfect gift is from above."

148. A writer in the *Encyclopædia Britannica* calculates that in future times two or three hundred millions of men will have overspread the Americas. "Among this vast mass of civilized men there will," says he, "be but two languages spoken. The effect of this single circumstance in accelerating the progress of society can scarcely be calculated. What a field will then be opened to the man of science, the artist, the popular writer, who addresses a hundred millions of educated persons! What a stimulus given to mental energy and social improvement, when every new idea and every useful discovery will be communicated instantaneously to so great a mass of intelligent beings, by the electric agency of the post and the press! With the united intellect and resources of a society framed on such a gigantic scale, what mighty designs will then be practicable!" Of such accumulated means and powers, imagination is lost in attempting to estimate the effects.

149. Our thoughts which govern language are influenced by it to a greater extent than some may suppose; not only the *particular dialect* used by an individual, as the English, Spanish, &c., influences his thoughts; but his *peculiar manner* of employing a language also has its effect. A person possessing but a very confined vocabulary, on hearing a word the meaning of which he does not understand, would have no train excited by it; whilst to a better educated individual, on hearing the word, most important thoughts might arise (22). The more perfect a language is in which men think, the more extensive and accurate is their knowledge. When the words river, mountain, grove, &c., occur, a person of lively conceptions thinks of some particular river, mountain, or grove he has read of or seen. In various individuals, according to the power of their imaginations, the same words will cause different trains of ideas to arise. Hence arises much of the ambiguity of language (128).

150. There is then a dialect which may be called mental. We hear sounds and see signs, but we neither see nor hear mental language. With this we think, every individual necessarily has it *peculiar to himself*; and all that is known to the world of it is what he declares. When published it is distinguished as his style, and indicates his idiocracy (2). Here then we have a new connexion established, namely, *between originals and the language of the mind*. Through it we are able to consider of things not actually present, and to recall all that is treasured in the memory (38). That this language has a real existence thus farther appears. A perception recalled by many minds may be nearly or exactly similar, but the whole aggregate of information in the memory of each person is obviously widely different. This aggregate has been acquired, and can only be recalled by the aid of mental language. Locke remarks of the Greek authors, that though they all use the same words each has a language of his own. This peculiarity will also appear by comparing the writings, for example, of Locke, Johnson, and Milton, or any other authors. A rude language, we may suppose, exists in the minds of those who are deaf, dumb, and blind, and who are consequently entirely ignorant of both oral and written language. Each individual mind then has its own peculiar mode of associating its ideas. "The style of an author is always intimately connected with his manner of thinking: it is a picture of the ideas which arise in his mind, and of the manner in which they do arise" (244).

151. Next to words spoken and written it is necessary to acquire the language of mathematicians, or algebra. With a requisite knowledge of this and of some of the most important ancient and modern languages, a student is enabled to extend his discoveries for the benefit of the existing age and of future generations. A knowledge of short hand is also a very valuable acquisition, as is also some acquaintance with geometry.

152. The better instructed incur a fearful responsibility if they do not diffuse the knowledge of accurate oral and written language as extensively as possible. Without it men must remain in comparative ignorance even of revelation. The Divine Being has been pleased to make "of one blood all nations" (*Acts* xvii. 26). Prichard therefore, after a laborious investigation, comes to the only conclusion he could arrive at, namely, that the whole human race is of "one species and one family." None then should be ignorant of oral and written language, the knowledge of which makes alike for their temporal and eternal welfare.—(See *Appendix*, Note K.)

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#### SECTION XL.—INVISIBLE INFLUENCE.

153. The Divine action on our spirits transcends in importance all other things. However profoundly we may reverence the sacred oracles, they can neither be considered the principal source of truth, nor the great rule of faith. The original fountain of these is God Himself. For that knowledge which can alone make us wise to salvation, and for assistance to attain that faith which alone is well pleasing to Him, every man must seek directly from Himself. "The sacred writers," says A Kempis, "deliver the word, but Thou [the Most High] art the interpreter. . . . Their books are sealed, and only Thy hand can open them. From them we receive the command. But only from Thee the disposition to obey, and the whole power of performing it. . . . Thou only enterest into the soul."

154. We are bound to inquire if that which is handed down to us by our forefathers as Divine revelation, is or is not such—from its intrinsic and extrinsic evidence? whether we are in possession of all that has been revealed, and whether also if what we read (if not in the languages originally used) is a correct translation? The sacred writers spake as they were taught. They furnish us with all the revelation the Holy Spirit thought necessary to afford, and (as far as the imperfection of language

allows), in the mode most suitable to our state (128 to 132). From the Bible the most important of our knowledge is attained; i. e. as to the existence of the ONE Great Creator, Preserver, and Governor of the universe. An inconceivable display of wisdom, power, and benevolence is everywhere apparent. But whether emanating from one or more than one great Being, is discoverable only from Divine revelation, handed down to us by past generations. So declared, everything within and around us abundantly confirms the great truth.

155. We ought not to interpret sacred writ each person according to his own notions. There is no danger of those who are led by the Spirit mistaking the Divine meaning. Those only do so who are not so led. "The natural man receiveth not the things of the Spirit of God. For they are foolishness to him." The heathen philosophers and the Jewish scribes rejected the gospel because it did not agree with their preconceived opinions. Many a poor person scarcely able to read, but taught from above, can say probably more to the purpose than some learned critics; "I know in whom I have believed!"

156. We are taught the Divine will in three ways:—1. By the constitution and course of things both as the latter actually is, and *would be*, if God's holy will were duly obeyed; 2. By revelation addressed to all men; 3. By the operation of the Holy Spirit on each individual mind.

157. Sacred writ distinctly, repeatedly, and most emphatically warns us, that we are fallen from that state of moral purity in which man was originally created, and are all in a less or greater degree poor, and miserable, and blind, and naked; and depraved, and irretrievably lost; unless assisted from above to turn from our wickedness and LIVE, in the only proper sense of that word.

158. The Scriptures also assure us that we are secure from all error and evil when under the influence of the Omnipotent. But that we are obnoxious to them if the Divine favour be withdrawn. This privation then is necessarily the greatest ill to which humanity is liable. We therefore can scarcely be anxious enough for that Divine teaching which will enable us to eschew all evil, and earnestly and unceasingly to seek our greatest good. We can only attain this teaching by remembering the infinite distance between God and ourselves; and therefore becoming humble as little children:—such are "greatest in the kingdom of heaven."

159. Revelation directs us, if any man "lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." It says,—

"Ho, every one that thirsteth,  
Come ye to the waters,  
And he that hath no money, come ye, buy, and eat;  
Yea, come, buy wine and milk  
Without money, and without price."

"I," says the Most High, "will give unto him that is athirst of the fountain of the water of life freely." Milton thus invokes the Divine assistance,—

"And chiefly thou, O Spirit, that dost prefer  
Before all temples the upright heart and pure,  
Instruct me."

160. The Supreme Author of our being has so formed the soul, that nothing but Himself can be its last adequate and proper happiness. "For by the greatness and beauty of the creatures, proportionably the Maker of them is seen;" and the nearer we approximate to infinite holiness, and therefore to God Himself, the happier must we be. THE CAUSE OF ALL OUR IGNORANCE, ALL OUR WICKEDNESS, AND ALL OUR MISERY, IS OUR WANDERING FROM GOD. Man's reliance on his own ability is truly an inconceivable evil. Those who in their earlier years have contemned the Divine influence, as they advance in life without it, become too often more foolish, more vicious, and more infatuated. They are unfit for this world, and still more unfit for that whose confines they are approaching. "The intellect," says Channing, "in becoming a pander to vice, a tool of the passions, an advocate of lies, becomes not only degraded but diseased. It loses the capacity of distinguishing good from evil." Truly therefore may it be said, that "Wisdom is justified of all her children."

161. With regard to the Divine teaching, every man, as to every act of his life, must obviously be—1. Wholly guided by the Holy Spirit; 2. Partly by It, and partly by his own will; or, 3. Wholly by his own will, regardless of the Divine will. How profoundly interesting, then, is the question each of us should put to himself as to every particular act, and his whole conduct through life,—*Am I led by the Spirit as I ought?* What would be thought by a father, if his child were to continue a whole day regardless of his affectionate admonition? *Any and every instant* of a man's whole life that he neglects the teaching



of the Spirit, is necessarily spent in a state of disobedience to the Most High ! (358.)

162. We are therefore not to consider His assistance as being afforded occasionally only. To those who seek it aright, it is *ever* present. God is never absent from us. We always require His aid. In Him we live, and move, and have our being. Why should we be Divinely taught on some occasions, and left to our own teaching at others ? How can any man obey the following injunction, without being constantly led by the Spirit ?—"Whatsoever ye do, do all to the glory of God." Paul speaks of the Spirit as dwelling in us. (*Rom.* viii. 9.) "O Lord," says David,—

"Thou hast searched me, and known me,  
Thou knowest my downsitting and mine uprising,  
Thou understandest my thought afar off.  
Thou compasses my path and my lying down,  
And art acquainted with all my ways ;  
For there is not a word in my tongue,  
But lo, O Lord, Thou knowest it altogether. . . . .  
Whither shall I go from Thy Spirit ?  
Or whither shall I flee from Thy Presence ?"

163. Of every man it may be truly affirmed, that as in him the Holy Spirit is operative, so far only he *LIVES* ; i.e., the Divine life, which alone is true happiness either here or hereafter (157). The more we rightly seek for the assistance of the Spirit, the more we obtain of it. God gave it to Christ not by measure (*John* iii. 34). The proper notion of the Divine teaching is, that it is ever ready to lead us to all good, all that will make alike for our temporal and eternal welfare. To every reader it may be said, "All depends upon thy right submission and obedience to this speaking of God in thy soul. Stop, therefore, all self-activity. Listen not to the suggestions of thy own reason. Run not in thy own will, but be retired, silent, passive, and humbly attentive to this new-risen light within thee. Open thy heart, thy eyes and ears, to all its impressions. Let it enlighten . . . . and condemn thee as it pleases. Turn not away from it. Hear all it says. Seek for no relief out of it. . . . . With a heart full of faith and resignation to God, pray only this prayer, that God's kingdom may come, and His will be done in thy soul. . . . Give yourself up to God without reserve."

164. The Holy Spirit takes possession of the righteous, resides in their hearts, becomes the mover, enlightener, and director of all their faculties and powers ; in one word, is the great spring of

all they think, or do, or say. Hence they are said to walk no more after the flesh but after the Spirit. God makes himself to be heard by the soul by inward motions, which it perceives and comprehends proportionably as it is emptied of earthly ideas. And the more the faculties of the soul cease their own operations, so much the more sensible and intelligible are the motions of God. These are denied by some. But that the Father of Spirits should have no converse with our spirits, but by the intervention only of foreign and outward objects, may justly seem strange, especially when we are so often told in Holy Scripture that we are the temples of the Holy Ghost. If its operations have not been well considered by any one, he is recommended sedulously to watch the operation and effect of his volitions, both when he does in a *suitable* manner seek the Divine assistance, and when he is negligent in so doing; His darkness will soon be dispelled, unless he be so depraved as to be unable to discern evil from good. Men are ignorant because, as has been said, they are not taught by the Holy Spirit.

165. "Since," says Payson, "I began to ask God's blessing on my studies, I have done more in one week than in a whole year before." "Think," says Watts, "with yourselves how easily and how insensibly by one turn of thought, He [God,] can lead you into a large scene of useful ideas. He can teach you to lay hold on a clue, which may guide your thoughts with safety and ease through all the difficulties of an intricate subject." Bp. Sanderson says that, "Study without prayer is atheism."

"Man's goings are of the Lord;  
How can a man, then, understand his own way?"

The impossibility of duly regulating our trains of thought even for the shortest period, without the assistance of the Holy Spirit, must be abundantly obvious. We are not "sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

166. When a man is truly led by the Spirit, our Lord affirms he is "born again:" that is, says Scott, he becomes "possessed of new capacities, perceptions, affections, and dispositions. And is prepared to make a new use of all his organs, senses, and faculties. He enters a 'new creature,' into the spiritual world," and refers everything either in himself or others to God. (Note on *John* iii. 3.)

167. Some may consider it impracticable properly to submit to the Divine teaching. Doubtless it is at first, especially the

more evil a man's life has been. But our Lord assures all those who truly repent, and submit themselves unreservedly; that they will not find the difficulty great. "Come unto me," says He, "all ye that labour and are heavy laden . . . learn of me, . . . I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The difficulty is not in obeying our Lord's injunction but in subduing our own evil inclinations.

168. A treatise on the mind must obviously be incomplete, if some notice is not taken of all the influences to which it is liable. If these are not attended to, how can that which is evil be avoided, and that which is good be sought? The Sacred writings inform us repeatedly and very distinctly, that our minds are subject not only to the holy influence we have been considering, but to another of an exactly opposite kind, namely, the influence of invisible evil spirits.

169. We venture with deep humility to conjecture that in the moral universe there is but one division, one portion wherein the Divine will is obeyed; the other, wherein it is contemned. And that, though man cannot get beyond the confines of the earth, wicked spirits, of greater than human powers, have access to every part of the theatre of evil. We cannot suppose moral evil to have been originally designed by God. Having arisen, His power will doubtless hereafter be illustriously apparent in making it subservient to the happiness of the good.

170. Prichard remarks, that the whole energies of all the lower animals are directed towards their *present* safety. But in the "entire history of mankind . . . there is nothing more remarkable . . . than a reference which is everywhere more or less distinctly perceptible" to a *future* state; "and to the influence which both civilized and barbarous men," everywhere "believe to be exercised over their condition, present and future, by unseen agents." This belief has prevailed from the very earliest ages; thus "the word of the Lord came unto Abram in a vision." And we have the following graphic account in Job,—

"When deep sleep falleth on men,  
Fear came upon me, and trembling,  
Which made all my bones to shake.  
Then a spirit passed before my face;  
The hair of my flesh stood up:  
It stood still, but I could not discern the form thereof;  
An image was before mine eyes,—  
There was silence, and I heard a voice, saying,"—  
(See Job iv. 17.)

171. Milton says,—

“Millions of spiritual beings walk the earth.”

Channing says,—“It is possible that the distance of heaven lies wholly in the veil of flesh, which we now want powers to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side . . . . But suppose heaven to be remote . . . . may not they who have entered a higher state . . . . survey our earth as distinctly as when it was their abode?”

172. The good man should diligently study the Scriptures for information respecting the influence of evil angels, and, remembering their great power, be especially watchful against its effect on his internal state. To enter into an elaborate dissertation on Satanic temptation would here be out of place. One of its modes unquestionably is to inflame and aggravate men's bad propensities. By it the proud become more proud, the avaricious more covetous; and the same as to other wicked inclinations. Of this an example is afforded in Ananias. (*Acts* v. 3.) Hence Satan is emphatically styled “the tempter,” (*Matt.* iv. 3.) Satanic influence, considered simply as such, differs from human temptation in being invisible, and probably more powerful. To those who are sceptical as to the personality or real existence of Satan, we say that we have the same evidence of that as we have of the existence of the Divine Being Himself (154). “In the reality of evil spirits,” says Moses Stuart, “I am and must be a full believer . . . . They are active in doing evil to men. They are permitted to assail and tempt them. Why not as well as that men should in other ways be tempted?” Men in their whole conduct are instruments to each other of evil or good. Possibly each of us may never be without invisible influence.

173. A writer in Kitto's Bible Cyclopædia speaks of Satan's “influence upon the human race as great and mischievous . . . . He [Satan] darkens the understandings of men . . . . He perverts their judgments . . . . He insinuates evil thoughts, and thereby awakens in them unruly desires . . . . His efforts are directed against the bodies of men as well as against their souls.” Paul speaks of him as “the spirit that now worketh in the children of disobedience.” (*Job* ii. 7; *Matt.* iv. 1 to 11; *Luke* viii. 12; xiii. 16; *John* viii. 44; *Acts* xiii. 10; *Ephes.* vi. 11, 12; 1 *Tim.* i. 20; 1 *Pet.* v. 8; 1 *John* iii. 8; *Rev.* xii. 9.) The good man, therefore, cannot consider with too much attention the causes and consequences of a human soul being forsaken by God; and

what is thence incumbent on him with regard to the wickedness and suffering existing around him.

174. Hence we are led to extend our observations on moral evil. The original plan of social life unquestionably was that men should reciprocate nothing but the highest degree of good (1). The Divine intention obviously is amply to provide both for the *temporal* and eternal necessities of all righteous persons. And if from the evil doing of others any ill befall those, it is permitted by God that their minds may thereby be the better disciplined for eternity. They may, therefore, say to each other, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." God had governed the Israelites for sixteen centuries. On their establishment in Canaan he assured them if they observed their allegiance to Him they should be prosperous; if not, adversity would be their portion. (*Exod.* xix. 4, 5; xxiii. 20-33; *Lev.* xxvi. 3-46; *Deut.* xxviii. to xxx.) We learn from the whole book of Judges, and the first eight chapters of Samuël, how exactly the result from the days of Joshua to the time of Samuel agreed with these conditions. The same may be affirmed of their subsequent history, and of the whole life of every human being. "Look," says the writer of the book of Ecclesiasticus, "at the generations of old and see, Did ever any trust in the Lord and was confounded? or did any ever abide in His fear and was forsaken? Or whom did He ever despise that called upon Him?" And the writer of the book of Maccabees also says, "Consider ye throughout all ages, that none that put their trust in Him shall be overcome." (*Job* iv. 7; *Psa.* xxxvii. 25.) The New Testament speaks also to the same effect.

175. To each of us the words of Moses apply, "I call heaven and earth to record this day against you, that I have set before you . . . life and good and death and evil." Each individual is so constituted as to be determined by his own judgment in the election. If this were otherwise, he would be under the dominion of another, which is want of liberty. The power imparted from above to set our affections on right objects necessarily implies the ability to abuse it; hence arises all the evil in the world. As liberty is the means of all good its abuse is necessarily the means of all evil. Even this renders to it involuntary homage. Without liberty there could be neither vice nor virtue; men would be mere machines; the whole scheme of morals would be at an end. We are only accessible to temp-

tation from bad habits. That which tempts one man has no influence on another. The good, through Divine assistance, by constantly resisting all evil, at length get beyond temptation; consequently, though we are liable to evil invisible influence, and other temptation, it is our own fault if by it we are overcome; therefore "let no man say when he is tempted, I am tempted of God. For God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust."

176. Like every other human ill, insanity appears to result from moral evil in the persons afflicted, or their progenitors, or both. "Where," says A. Combe, "an individual has the misfortune to be sent into the world with a brain and nervous system, on which the peculiarities of insane, eccentric, or highly excitable parents are strongly imprinted, and especially where injudicious treatment in childhood has aggravated the original defect, the most careful and rational management in after-life will often fail to prevent the invasion of nervous misery, or mental derangement." Assuming these observations to be correct, some may consider it is not consistent with the Divine goodness that the sins of a parent shall be visited on his descendants. All privation of good is evil; the best among men do not do all the good they may. If then the liability to insanity on the part of some were just ground of complaint on the part of others, there is no human being who may not justly be complained of for not doing all the good in his power. These observations as to insanity apply also to imbecility, folly, and bad temper.

177. The endurance of ill by some from the wrong doing of others is a powerful warning to these, and all other wrong doers, to cease from doing evil. The best of men are liable to this endurance. How unspeakably great were the trials of the Lord Jesus. Human suffering may be evincing the malignity of sin to beings not of our world; it may operate beneficially for the redeemed among men to all eternity, *i. e.* by comparing past suffering with their then state of bliss. It may be connected with the whole universe of created beings in all its extent and all its duration. Though some suffer for the sins of others, God can amply recompense the former when the eternity of their being is considered.

178. To suppose a race of beings who had *never sinned*, but were liable to a comparatively momentary and trifling extent of

suffering, to be succeeded by an eternity of bliss, in no degree derogates from the infinite benevolence of God (8). Still less can objections be urged against the suffering of any human being. Whatever any man endures here is ordinarily too small a punishment for his own evil deeds. We may therefore truly say with Job,—“ Shall we receive good at the hand of God, and shall we not receive evil ?” To bring men to their duty He tries them by allurements, and failing in these he causes them to suffer, or rather they bring suffering on themselves : but this also has little effect on the obduracy of mankind,—

“ For whom the Lord loveth he correcteth,  
Even as a father, the son in whom he delighteth.”

Instead of making objections, we ought to wonder at and adore the long suffering of the Most High of the wickedness of the world !

179. “ The light of reason,” says Bishop Butler, “ does not, any more than that of revelation, force men to submit to its authority. Both admonish them of what they ought to do and avoid, together with the consequences of each ; and after this leave them at full liberty to act just as they please, till the appointed time of judgment. Every moment’s experience shows that this is God’s general rule of government. The present state is so far from proving . . . a discipline of virtue to the generality of men, that on the contrary they seem to make it a discipline of vice ; and the viciousness of the world is in different ways the great temptation, which renders it a state of virtuous discipline in the degree it is to good men. That which appears amidst the general corruption is, that there are some persons who having within them the principle of amendment and recovery, attend to and follow the notices of virtue . . . The present world is not only an exercise of virtue in these persons, but an exercise of it in ways and degrees peculiarly apt to improve it—apt to improve it in some respects, even beyond what would be by the exercise of it required in a perfectly virtuous society, or in a society of equally imperfect virtue with themselves.” “ Blessed is the man that endureth temptation ; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.” Bishop Patrick, speaking of Adam as he came from the Divine hands, says that “ an habituated confirmed state of goodness was even then to have been acquired by watchfulness and exercise, whereby in process of time he might have

become so steadfast, that he could not have been prevailed upon by any temptation to do contrary to his duty." "Probation necessarily presupposes a trial of the understanding as well as of the heart, a mental as well as moral training; speculative as well as practical difficulties." Temptation is therefore not to be deprecated in itself, though it should be by all means avoided. The evil lies in the bad allowing themselves to be overcome by it.

180. The Scriptures emphatically teach as to every man, that until his will is entirely subservient to the Divine teaching he has nothing but trials and temptations to encounter, visible and invisible, extrinsic and intrinsic. And even when a man's will is so subservient, this life is even to him little other than an unceasing COMBAT WITH EVIL. Hence our Lord says to all his faithful followers, "In the world ye shall have tribulation." In me ye shall have peace. And Paul thus admonishes them, "Be strong in the Lord, and in the power of his might. Put on the whole armour of God." This is obviously the only proper notion of the good man's life (393). He should always keep in view the eternity of bliss promised to the righteous. And that the present state is to this but a brief prelude. Here all his care should be to prepare himself for the glorious destiny that hereafter awaits him; and the more so, as this conduces in the highest degree to his present well being (1 *Tim.* iv. 8). At a suitable age young persons should be exhorted earnestly to seek assistance from above, that they may duly prepare themselves for the combat with the world, and be preserved from the evils of temptation. Those who patiently suffer, and do all in their power to cause the Divine will to be done, should consider what an inestimable privilege it is to be fellow-workers with God Himself, in advancing all the best interests of mankind. They may therefore say each to the other, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." And the greatness of the reward will be proportionate, or rather out of all proportion, to our exertions. Our highest concern should therefore be, by seeking the greatest measure of holiness here, not only to secure heaven, but the highest degree of heavenly felicity. "The more grace we have here, the more glory shall we have hereafter." "All our present glory consists in our preparation for future glory." "Be ye holy, as I the Lord your God am holy," is the beginning, the middle, and the end of Divine revelation.



181. When we remember that "The whole world lieth in wickedness;" that

"There is none that doeth good, no, not one,"

as he ought; and that mankind have ever been in a state of rebellion to the Most High, we humbly consider that He has some great object in allowing the continuance here of a state of things so wonderful,—i.e. of moral evil so malignant and so general, and the suffering thereon consequent so lasting and so severe. To which must be added the consequences of all this in another state of being.

182. Any reader not fully satisfied of the infinite benevolence of God, in reference to moral evil, may be asked,—

"Shall he, whose birth, maturity, and age,  
Scarce fill the circle of one summer day,—  
Shall the poor gnat, with discontent and rage,  
Exclaim, that Nature hastens to decay,  
If but a cloud obstruct the solar ray,  
If but a momentary shower descend!  
Or shall frail man Heaven's dread decree gainsay,  
Which bade the series of events extend  
Wide, through unnumber'd worlds, and ages without end?"

183. The great truths of astronomy afford some faint idea of the inconceivable power and immensity of the Divine administration. Many, however, fall into the error of comparing with this their own narrow notions. To such persons the following applies,—

"My thoughts are not your thoughts,  
Neither are your ways My ways, saith the Lord;  
For as the heavens are higher than the earth,  
So are My ways higher than your ways,  
And My thoughts than your thoughts."

184. "Without controversy great is the mystery of godliness." Man's imperfect knowledge will hereafter be superseded by the Divine glory enlightening the heavenly city (*Rev. xxi. 23*). To every true Christian it may therefore be said, what "thou knowest not now . . . thou shalt know hereafter." With reference to the full elucidation of a subject so important, the words before quoted therefore again apply to each of us:

"Such knowledge is too wonderful for me" (*27*).

185. We should then consider prayer our greatest privilege. Those only pray most acceptably who delight in prayer, and therefore as they are more earnest become more heavenly minded. The best preparation is obviously solitude,—self and mutual examination,—repentance,—anxious attention to our mental state,

—and supplication to God to teach us to pray. The psalmist thus expresses himself,—

“Evening, and morning, and at noon, will I pray,  
And cry aloud;  
And He shall hear my voice.”

And elsewhere,—

“Seven times a-day do I praise Thee.”

“The earnest prayer of a righteous man, the effect of good affections wrought in his heart by the energy of the Holy Spirit, is of great efficacy.” Many instances of this are recorded in Scripture. The case of Elijah is a remarkable example.

186. *In every difficulty of whatever kind, prayer, with correspondent holiness of life, assuredly is our only remedy.* What so suitable in any emergency as to seek assistance from Him who is both Omniscient and Omnipotent, and who is ever ready to do for His faithful servants “exceeding abundantly above all that they can ask or think?”

187. As the mind is in the best state to pursue any study when free from every kind of perturbation, all undue anxiety, even about right objects, should be carefully avoided (*Matt. vi. 34*). We can therefore never be sufficiently anxious for that peace of mind which “passeth all understanding.” This can only be obtained by unwavering reliance on the Divine goodness. The Holy Spirit thus admonishes us, “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—(See *Appendix*, Note L.)

## CHAPTER II.

## ASSOCIATION.

## INTRODUCTION.

188. So far as man can discover, all the effects produced in the MATERIAL, INTELLECTUAL, and MORAL worlds, result from Connection. This, therefore, is designed by the Most High to be, under His blessing, the great means of all good to all created beings, always and everywhere. No traces of anything isolated are anywhere perceivable in the universe.

189. We have elsewhere observed that all our ideas arise from *Perception* and *Connection* (12). Having considered of the former, we have now to direct our attention to the latter. In each mind the attention is at all times especially directed to the subjects which most interest it. Associations arising out of such subjects are made; and being to a less or greater extent fixed in the memory, are less or more often recalled; or the thoughts are variously combined (15).

190. The Will is the active power; the Memory is a purely passive one. It, however, necessarily influences *every thought* that arises in *any mind*, at *any time*, and under *any circumstances*. The memory is the *man past*; the will (and whatever acts on it at any instant) is the *man present*. They are not dissevered even by death (225).

191. The influence of the memory on the will is incalculable. Whilst a man is awake it necessarily never ceases for an instant. It is therefore continually augmenting his suffering or his happiness; and, consequently, deserves the profoundest consideration. In the right management, under Divine guidance, by the will of the memory, consists all that is most important in mental philosophy; and we must not forget to distinguish between the action of the will in connecting our ideas, and the aggregate of connections stored in the memory. As we have said, there they remain purely passive until any of them are summoned. The more important this aggregate is, and the more energetic the action of the will, the greater is the influence whether for evil or for good.

192. We cannot suppose any thought to arise in the mind of any man at any time without it being influenced by those thoughts that have preceded, and ordinarily influencing those that immediately follow it. *All is connection* (15); for this to be otherwise could only arise from mental disease; a man would be either a lunatic or an idiot. As the *will*, influenced to a less or greater extent by the *memory*, *constitutes the individual*, his mental state is peculiar to himself. Remembrance of the past and anticipation of the future form the mind of every man.

193. In a well-regulated mind there is an habitual tendency to acquire all the information which is most valuable in general, and to itself in particular. Suppose a physician to hear of something that will assuage or supersede bodily ill, he is anxious to acquire all possible information on the subject. The attention should therefore be long enough employed on any important matter to survey it on every side, and in every situation; and due consideration should be given to its several parts, properties, relations, and influences. He should, however, be careful to avoid having to make the following reflection,—“Alas, how many hours, and days, and months have I lost in pursuing some parts of learning, and in reading some authors, which . . . were not worthy my labour!”

194. We are to a certain extent insensible of the stores existing in the memory until any portion of them is recalled. If this were otherwise, the whole aggregate of the mental stores, bad and good, would always be present to the will, which, if possible, would obviously be highly inconvenient.

195. The great law of mental connection will, however, act immutably; whether it shall do so for ill or for good depends on ourselves. Ideas united in the memory (which are partially correct, erroneous, or vicious), with themselves, or with thoughts of a different character, have too often as great influence as the most important truths; and when fixed in the memory they are always liable to be recalled. The mind does not perceive that the association it has made, or is recalling, is not in accordance with truth. Of this, young persons connecting the idea of anything fearful with the idea of darkness is an example.

196. As the oftener associations are recalled the more they become fixed, next to avoiding vicious ones being made, we should do all in our power to prevent their recall. Whatever, then, as regards times, places, things, books, or persons, has any tendency, proximate or remote, either to imbue the mind

with, or to call up anything unhappily existing in the memory of a prejudicial tendency, should be avoided. When Simonides offered to teach Themistocles the art of memory, the latter replied, "Rather teach me the art of forgetting."

197. The attention should, as far as practicable, always be exclusively directed to "whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely;" whatsoever things are truly deserving of good report. With what force do the Divine admonitions apply,—“Abhor that which is evil; cleave to that which is good.”

“Cease to do evil, learn to do well.”

What never existed in a mind cannot be recalled. If we suffer none but profitable and pleasing thoughts to occupy it, none but such can be revived; and conversely. Hence, sometimes none but the most monotonous, most dull, or most distressing trains occupy one mind; whilst, in another, those only that are useful, or pleasant, will succeed each other in the most rapid and delightful transitions. Nothing can be more opposed to sound philosophy than to suppose we may sometimes be employed usefully, and at other times negligently or foolishly, and the latter not prejudice us. This will as infallibly influence our trains as the former. Progression in evil or good is inseparable from our constitution. Our Lord has clearly taught that in morals nothing is indifferent (*Matt. xii. 30*). We can, therefore, hardly be too anxious to make valuable mental associations. They solace our sleepless hours at night, they accompany us in our retirement and on our travels, they are as food during our youth, they comfort us in adversity, they are ornaments in prosperity, they delight us in the decline of life, and are the best preparation for eternity.

198. Nor can we be sufficiently solicitous about our internal state. The influence of extrinsic action is obvious,—we can withdraw ourselves from it. But as to the associating power, it is quite otherwise; a man cannot get away from his own memory;—

“What exile from his native land  
E’er left himself behind?”

To every man, then, it may be said, “As you sow so shall you reap;” and that we double our years when we so live as to be able to reflect on the past with satisfaction, and therefore, with reference to the future, to be able humbly and joyfully to hope for a glorious immortality. On the other hand, what wicked man ever departed this life without carrying with him his bad

habits and all their dire consequences? The young should therefore at a proper age be impressed with the importance of attending to their internal state (48).

199. One of the lessons taught by mental philosophy is, that the past is truly the precursor of the future. The pursuit of either evil or good is followed by unerring consequences, both immediate and remote; of suffering for unrepented evil, and of happiness to those that do well; either the suffering or the happiness continually augmenting in intensity. The more wicked a man is the less able is he to perceive the force of this truth, and the more desperate, therefore, is his condition. Truly may it be said of all men—

“O that they were wise, that they understood this!”

Thus much, then, as to the moral influence of the memory.

200. In our intellectual operations, the associations vary according to the different senses, or the combined action of two or more of them, whence the perceptions originate which give rise to such associations. The power of retaining these also greatly varies both in different individuals and in the same person at different times (41). As our perceptions are less or more vivid, or less or more impressed, they correspondingly influence the trains thence arising. Though perceptions sometimes scarcely leave any trace, the trains that follow may be deeply impressed. We endeavour to recall a thing, but are unable; this arises from not remembering the thoughts connected with it. Our inability to comprehend anything also arises from ignorance of truths united with it. How little do the wisest know of that which may be known! Many of our perceptions are not recalled because beyond the passing hour we do not require to recall them. In a badly-regulated mind, when certain trains ought to be at the call of the will, they are not, because they have never occupied the attention, or have never been duly impressed. By habituating ourselves to dwell on particular ideas, at special occasions, the habit is attained; for example, that of asking a blessing at meal times. This practice should be so improved as on all proper occasions to cause suitable trains to arise.

201. Perhaps scarcely any word is more misapplied than the term *forgot*. Often when a thing is said to be forgotten, it would be more accurate to affirm that it was never originally duly impressed, the mind not having been sufficiently interested to give due attention. After a short time has elapsed, a small portion

only of our thoughts can ordinarily be recalled in the exact order they first occurred. If one, or more than one of the senses be occupied in acquiring information, the associating power has for the moment less influence. The mind can only be rightly disciplined by *both* this and the perceptive power being duly exercised. There is in all minds a tendency, in a less or greater degree, to employ neither the one nor the other most advantageously.

202. The principal difference in men intellectually, seems to arise from their idiocrasies, the subjects to which they apply themselves, and the degree of attention they habitually exert. The greatest minds are those, who, having the best natural abilities, vigorously and continually devote themselves to that for which they are best adapted.

203. The information we acquire from the external world is important, as it affords a quantity of raw material to be worked up in the intellectual laboratory where all our most valuable knowledge is obtained. The acquisitions of those who go little beyond mere perception are therefore not of much consequence. Without the aid of the power of associating ideas there could be neither arts, nor sciences, nor knowledge. Hence, though some may have strong memories with weak judgment, no man can have a powerful judgment with weak powers of perception and retention. The strength of the associating faculty is evident from that species of remembrance left by our sensations when unaccompanied with ideas. Pain and pleasure are sensations of the most powerful kind, yet our recollection of them is indistinct.

204. If our knowledge were limited to the moment of perception, and were extinguished for ever with the fading sensation from which it sprang, the acquisition of this fugitive knowledge would be of little value. All experience of the past, and all that confidence in the regular successions of events which flows from this experience, would, but for the associating power, be excluded by universal and instant forgetfulness. In conferring on us the capacity of these spontaneous connections, then, heaven has much more than doubled our existence; for without it, and, consequently, without those faculties and emotions which involve it, existence would scarcely have been desirable. The very importance of the benefits which we derive from it, however, renders us, perhaps, less sensible of its value. We acquire our knowledge slowly, but we retrace it rapidly. The universe itself, when we have enriched our memory with the knowledge of its laws, may thus, in some measure, be said to be comprised in a single

retrospective thought of man, who, as an individual, is scarcely to be counted as anything in that very infinity which he comprehends and measures.

205. It is on the skilful management of the laws which regulate our trains of thought the whole theory and practice of mental training, from the cradle to the grave, are founded; "that art—the noblest of all the arts of man, itself the animating spirit of every other art—which exerts its own immediate operations, not on lifeless things, but on the affections and faculties of the soul itself, and which has raised us from the dust, where we slept or trembled in sluggish yet ferocious ignorance, the victims of each other, and of every element around us, to be the sharers and diffusers of the blessings of social polity, the measurers of the earth and of the skies, and the rational worshippers of that eternal Being by whom they were created."

206. The practice of connecting our ideas having commenced at a very early period, the process becomes so rapid that it cannot at all times be directly or easily controlled. Men of action are led to cultivate a quickness in their decisions. Those who study much, or who have to teach others, find it necessary to arrive at conclusions more slowly. "Different passions have an influence upon the progress of our thoughts. . . . All the passions which belong to pleasure are attended with a rapid succession of thoughts, and seem to give an unusual degree of vigour to our imagination." The opposite effect arises from pain. Certain states of the body, as fever or nervous irritation, make the succession of ideas rapid. Some persons have such a restlessness of imagination that they live in a state bordering on intoxication, having continually alternate fits of vivacity and depression. Repletion, inebriety, drowsiness, and inattention, render the current of thoughts sluggish.

207. Facility of association is greater in youth than in after-life, and in women than in men; hence the liveliness of fancy and superiority of the former in letter-writing. Our trains of thought from the cradle to the grave, we have said, are in their several classes but continuations (15). As they originate primarily from sensations, much that occurs in infancy is never regarded, from the immaturity of the associating power. Some things, however, then become indelibly impressed. The aged; therefore, frequently recollect what happened in their youth better than they do recent events, because both their perceptive and associating powers have become enfeebled. The latter power



is first impaired. Hence some are unable to recollect words properly to express themselves. In such persons the energy of the will is diminished; and, therefore, also its influence both on perception and muscular action.

208. The nature and strength of our mental connections depend on their—

Forcible impression,  
Recent acquisition,  
Frequent recall,  
Less or greater length.

When the will desires to recall anything, that which was originally most forcibly impressed first presents itself; next that which has been recently acquired. When these are simultaneous, the impression on the memory is necessarily more vivid. Excellence, then, obviously consists in facility of making valuable associations, their continuance in the memory, and the rapidity and distinctness with which they can be recalled. (See *Appendix*, Note M.)

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#### IGNORANCE.

209. Truth is that which exists; error, or falsehood, has no existence but in a disordered imagination. *What* (it may be asked) *is moral Truth?* Truth is to every man what he believes it to be (195). Each is, therefore, bound to seek Divine assistance to enable him to arrive at what is *really* the truth; and is accountable for not attaining all that is requisite to him. By neglecting this, men are liable to all kinds of error and its consequences. On some great moral points all (if we mistake not) are agreed, for example, that it is sinful to bear false witness. Any number of persons, however great, embracing a principle, does not constitute it a truth. Nor when that which is really the truth is embraced, does it properly influence men's practice. How many readily admit that each should always do to every other what he would have done to himself! (1.) How small is the number of those that do not deny it practically! This they would not do if they were taught of God. So little has moral truth duly occupied the attention of mankind, that if we mistake not, much of the very highest importance has hitherto been considered of by a very small number only who are amongst the recent writers on morals.

210. A man attains truth so far as he understands the Divine design in the constitution and course of the material, intellectual,

and moral worlds,—revelation,—man's disobedience to the will of heaven, and especially his own internal state. By the cultivation of a right disposition we should, therefore, so elevate our souls as properly to feel in all that surrounds us the Invisible, the Infinite, and the Eternal. Neither the possession of the whole universe, nor even of life itself, is of any value in comparison with that frame of mind which causes men to rejoice in the truth.

211. Of every man it may be asked,—

—— “What doth the Lord require of thee,  
But to do justly, and to love mercy,  
And to walk humbly with thy God?”

At present men very little understand in what justice truly consists; they must so continue until moral science is duly cultivated. Then only will they comprehend, as they ought, “to love mercy.” Can a man be merciful until he has been *just*? Can he who is ignorant as to what justice and mercy really are, “walk humbly” with God? *What hope, then, is there for the regeneration of mankind, whilst they remain in ignorance of their duty to each other and to God?*

212. What more cogent evidence is necessary of the stupidity of man than his inattention to the mechanism of the human mind, and of the right constitution of society, with the mighty benefits thence derivable? How sadly at variance our intellectual and moral cultivation at present is from what it ought to be, is, unhappily, too obvious. Writers on the state of a deaf and dumb person, prior to his being instructed, thus speak of it:—“Limited to purely physical movements he does not even possess . . . that sure instinct which directs animals. . . . To refer everything to himself, to obey with impetuosity all his natural desires, to satisfy all his appetites, to be irritated with obstacles . . . he has eyes only for the physical world. . . . Deprived of all which essentially constitutes a moral agent, equally ignorant of his nature, his destination, and his God, . . . he occupies the lowest stage of human nature, where man is mainly guided by his senses.” The impressions the deaf and dumb receive “are momentary, all their ideas are superficial, they see everything with a vacant eye.” How truly does this apply to multitudes in the full possession of their senses! They are little superior to the beasts of the field. Their corporeal part only is cultivated. They are—

—— “Foolish people, and without understanding;  
Which have eyes, and see not;  
Which have ears, and hear not.”

For all this the better informed assuredly are accountable to God. As it is wholly opposed to His will to allow any to want the bread which perisheth, it cannot be less opposed to such will for any to want the "bread of life."

213. Man's disregard of all the notices within and around him as to that which is of most importance to his well-being, and its present and future consequences, is assuredly most wonderful. The *extensive prevalence* of the corporeal, intellectual, and moral degradation of mankind blinds their eyes as to its real nature. Its being so general makes them the more quietly acquiesce; though this very circumstance should arouse each and all with irresistible force. Were the whole race of man labouring under some corporeal disease, with what horror would people be struck! When will men learn the nature and extent of their moral disorder? *When will they generally feel the overwhelming interest it ought to inspire in every one of them?* The altar Paul found at Athens inscribed "TO THE UNKNOWN GOD," assuredly may now with great propriety be erected in every city and town of the world. As to multitudes, God at this moment is as little truly known (*i. e.* for Divine truth duly to influence their practice), as He was in Paul's time. Men "profess that they know God; but in works they deny him."

214. From the privation of this knowledge, men do not take that comprehensive view of their situation which they ought. So far from rightly considering how they are influencing those with whom they are more immediately concerned, the destinies of their country, those of the rest of mankind, and that mighty scheme which comprehends the whole universe with the Omnipotent at its head:—in all countries and ages the great mass of mankind are generally attentive to nothing but what presses upon them so immediately, that not to be affected by it they must literally go out of themselves. They come into the world, they live in it, they die out of it, in a state of the most lamentable ignorance. Some persons may be found to believe errors of one kind, and some give credit to errors of a different sort, both so absurd that it is almost impossible to make either party believe the other could imbibe such notions. Nor will either be persuaded it is wrong. What can be more variable, inconsistent, and erroneous, than have been through successive ages and now are the notions of multitudes, in different countries, on most important subjects? The dominion of ignorance is almost, or altogether, boundless and irresistible. We need not, therefore, be at

a loss for the cause of the differences of opinion among men ; nor why the most ignorant are the most obstinate.

215. The analogy between the vegetable, animal, and intellectual and moral worlds, seems to be almost lost sight of, *i. e.* as the first may be trained to any degree of perfection, so also may in a yet higher degree be the second, third, and fourth ; and man **UNIVERSALLY** become what he was originally designed to be, only—

“ A little lower than the angels.”

“ It is fully established that a human family, tribe, or nation, is liable in the course of generations to be either advanced from a mean form to a higher one ; or degraded from a higher to a lower by the influence of the . . . conditions in which it lives” (2). (See *Appendix*, Note N.)

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#### REVERIE.

216. Neither children nor adults should, however, be called on to attend to things which cannot interest them. If the mind be directed to that which it does not take an interest in, it will wander, and by repetition acquire the habit of wandering ; as appears when children are expected to listen to long sermons usually on subjects beyond their comprehension. We cannot properly attend to several things at the same time. As men advance in years, the capacity of attention is sometimes weakened, partly from the decay of sensibility, and from the passions and affections becoming less ardent. One of the most important distinctions as to our trains of thought, therefore, is whether they flow with little exertion of the will, or are directed by a suitable effort.

217. There are minds which may be imagined to wander something in the following manner. Suppose a frivolous woman,—

“ A soul immortal, spending all her fires,  
Wasting her strength in strenuous idleness :”

to have matters of importance relative to her native home, requiring continued attention. The idea of home, then, arises in her inattentive mind. Instead of the proper subject being pursued, the thought of some other lady residing there also arises ; who when last seen wore a pretty bonnet, and that it was made by a certain artiste ; but that another person can make bonnets still

more pretty, &c. Here, then, we have the mind wandering from a matter of importance to what should be quite distinct from it, namely, the relative merits of two milliners. By the will lazily allowing the thoughts to *wander from one trifling matter to another*, arises the state of mind called REVERIE; i. e. the *succession of the trains is not properly controlled*. The great distinction, then, as to our mental state, it can scarcely be too often repeated, is the *degree of attention* exerted. On this everything depends.

218. From the long toleration of reverie arises the tortuous and incoherent mode of thinking in some persons. What irrational mental connexions are formed! what constant and absurd digressions are made! as is observable in their conversation. If the miserable twaddle uttered were written, what rightly disciplined mind could meditate even on a small portion of it without mingled feelings of disgust and compassion (373). Hence it is that our mental connections, either with perceptions or other thoughts, are sometimes so eccentric, so foolish, or so vicious, as for their origin to be traced with difficulty. This is not surprising when we consider their rapid transitions may be almost numberless. Sometimes the difficulty is not so much with a particular idea that arises as with the train by which it was preceded.

219. *By long indulgence in reverie, the power of the will diminishes over the associating power, that at length some persons have scarcely any control over their mental trains.* Hence both women and men are contented to waste so much of their time in reveries, which, if well employed, would be invaluable. And hence when in company, their minds are sometimes so absent, that they are insensible to everything passing around them. The great difference between reverie and dreaming, seems to be in the former we are awake. Reverie may, therefore, perhaps not be inaptly called *dreaming awake*. The pipe of the Moslem is said to be his great resource. He is occupied without exertion, and saved the labour of thinking. From not rightly applying the powers of the mind, the attention becomes vague, the memory feeble, the imagination futile, the power of comparison limited, the judgment imperfect, and the moral qualities perverted.

220. What in some persons can make a nearer approach to imbecility, than at any time for their minds to have no proper object to which their attention is specially directed, when the most frivolous thoughts imaginable arising will entirely alter the direction of their trains, as in the example of the bonnet? (217.)

What would be thought of a traveller who should allow himself to be led into and to loiter on every opening in his road? What would be thought of the master of a ship, who, by abandoning the rudder, should leave his vessel to the control of the winds and billows?

221. An hour unprofitably spent can never be regained. If we could measure men's employment of their time, it would be important as to any individual mind to determine how much is spent in reverie, and how much in profitable attention. The indulgence we are considering greatly prejudices the mind, rendering it unfit for those higher destinies the good will hereafter have to fill. It also incapacitates men to perform with propriety even the commonest offices of social life. Anything, however unimportant, is well done proportionably with the attention bestowed upon it, if the term unimportant is applicable to anything which concerns immortal spirits.

222. It does not appear to have been the Divine intention that knowledge shall be attained without a certain degree of labour. That which can only be so acquired is proportionably prized. An ingenuous mind having made some attainments, is allured to proceed in its investigations; thus its improvement constantly progresses, and necessarily the delight thereon consequent; whilst the mind is undergoing the best discipline. "What enjoyment can he have worthy of a man whose imagination is occupied only about things low and base, and grovels in a narrow field of mean, trifling, and uninteresting objects; insensible to those finer and more delicate sentiments, and blind to those more enlarged and nobler views, which elevate the soul and make it conscious of its dignity! How different from him whose imagination, like an eagle in her flight, takes a wide prospect, and observes whatever is new or beautiful, grand or important; whose rapid wing varies the scene every moment, carrying him sometimes through the fairy regions of wit and fancy,—sometimes through the more sober walks of science and philosophy! The various objects which he surveys, according to their different degrees of beauty and dignity, raise in him the lively and agreeable emotions of taste. When he views what is truly great and glorious in human conduct, his soul burns with desire to emulate what it admires."

223. Indulgence in reverie is both a proof of the noble nature of the mind, and man's abuse of it. Oh that all were wise enough to make the activity of their mind a never-failing source of intellectual and moral good! But what on earth is so little bene-

ficially employed as the minds of the generality? "Of all the discoveries which men need to make, the most important . . . is that of the self-forming power treasured up in themselves. They little suspect its extent, as little as the savage apprehends the energy which the mind is created to exert on the material world. It transcends in importance all our power over outward nature. There is more of divinity in it than in the force which impels the outward universe. And yet how little we comprehend it! How it slumbers in most men unsuspected, unused!"

224. Possibly not the least interesting of the employments of some beings superior to man is attention to the subjects which ordinarily engross the minds of men, and of each individual in particular, and as such subjects vary at different periods of his life (162). To every human being this is assuredly of the highest moment (346). (See *Appendix*, Note O.)

#### ILL REGULATED AFFECTIONS.

225. From a want of due watchfulness as to our internal state, the appetites, passions, or affections, too often usurp the authority of the will (363). "A person," says Watts, "under the power of love, fear, or anger, great pain, or deep sorrow, hath so little government of his soul that he cannot keep it attentive to the proper subject of his meditation. The passions call away the thoughts with incessant importunity." Every one has at times felt the difficulty of banishing from his mind trains which disquiet him. He wishes not to think of something, and knows he would not feel the affliction if he could banish the thought; yet he hardly thinks of anything else. And vainly asks his friends,—

"Can'st thou not minister to a mind diseas'd,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain;  
And with some sweet oblivious antidote,  
Cleanse the foul bosom of that perilous stuff  
Which weighs upon the heart?"

226. True indeed is it that,—

"The spirit of a man will sustain his infirmity;  
But a wounded spirit who can bear?"

When a person is conscience-stricken, the obvious cure, under the Divine blessing, is unfeigned repentance, accompanied by

vigorous and persevering application to that which, from the individual's peculiar character and position, enables him or her to operate most beneficially for society. He or she may thus, with fervent prayer, hope to attain true peace of mind (187).

227. In the treatment of the insane, or the mental sufferer, as to anything which presses heavily, a great point is to cause the attention to be diverted by a book, or by some other means. To this may be added change of scene, the assiduities of friendship, &c. (See *Appendix*, Note P.)

#### VICIOUS ASSOCIATIONS.

228. From a disordered state of the senses (43 and 128 to 132), and from the abuse of the intellectual and moral powers, arise vicious mental connections. When, for example, the idea of something to be feared has been united with the idea of darkness in a young mind, the false association is sometimes lasting as life. An Arab regards sprites, or "djins and djiniyehs" (as he thinks there are male and female ones), with extreme awe. Scarcely anything will induce him to pass a night alone in a dark room. The women, unless when assembled in numbers sufficient to give unusual confidence, will not venture to talk of these beings. The influence of false mental associations is universal. The mind not unfrequently makes such as seem almost beyond belief that they could ever exist in any mind not very insane.

229. A lady, while sitting on the grass, feeling a frog that had been dropped by a bird of prey fall into her bosom, was, through fright, seized with such a profuse bleeding from the lungs, that she survived but a few minutes. Another lady imagined herself a pound of candles, and dreaded the approach of night, fearing her servant would use some of them. One of the Bourbon princes often went into his garden and insisted on being watered, as if he had been one of the plants. A husband-man imagined himself a wolf, and attacked, and even killed, several persons. When taken he persevered in declaring himself a real wolf, and that the only difference was in his skin and hair. Some persons have imagined themselves to be transformed into glass. Others have fallen into the still stranger folly of imagining themselves dead. One man fancied that he had no body, and another denied that he had any soul. It will, perhaps, be said such persons were mad. If harbouring erroneous or vicious



associations is a proof of this, who, it may be asked, is sane? All men are, on some point or other, more or less mad. They differ but in the degree. *One false association may influence a man's whole life!* A young man, erroneously considering himself fit for a particular vocation, another not having sufficient, and a third having too much confidence in his own powers, may mar their future prosperity.

230. The monstrous associations the mind is capable of forming is remarkably evinced in the Egyptians, the most polished nation of remote antiquity. Some of these are apparent in their remains thus alluded to by Salt:—

———— “Of such mystic fancies, in the range  
Of those deep-cavern'd sepulchres are found  
The wildest images, unheard of, strange,  
Striking, uncouth, odd, picturesque, profound,  
That ever puzzled antiquarian's brain;  
Prisoners of different nations, bound and slain,  
Genii with heads of birds, hawks, ibis, drakes,  
Of lions, foxes, cats, fish, frogs, and snakes,  
Bulls, rams, and monkeys, hippopotami,  
With knife in paw, suspended from the sky;  
Gods germinating men, and men turn'd gods,  
Seated in honour with gilt crooks and rods;  
Vast scarabæi, globes by hands upheld  
From chaos springing, mid an endless field  
Of forms grotesque—the sphynx, the crocodile,  
And other reptiles from the slime of Nile.”

231. We also find Ezekiel speaking of the adoption, by the Hebrews, of what we may suppose to have been some of these abominations. Paul closes a long catalogue of enormities of the ancients, by saying that they were filled with all unrighteousness, “wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.” How great must have been the abuse of the mental powers before men could arrive at such consummations! How unspeakably important then is it that the young mind should be preserved from making erroneous and vicious associations, and, as far as practicable, disabuse itself of all such when arrived at a competent age! The most lamentable mental connections are those which confound evil with good, or that exalt the former and depress the latter.

232. The condemnation is very general that men are desirous

of deceiving one another. The operation of this is, however, trivial, compared with the delusions men impose on themselves! Hence—

“Trifles light as air,  
Are to the jealous, confirmations strong  
As proofs from holy writ.”

What more common than to see men, with an apparent unconsciousness, not only talk and act most absurdly, but behave in the most outrageous manner. How many, for example, are undutiful to their parents, or regardless of their wives and families, and yet are almost or altogether insensible of the turpitude of their conduct. “May we not,” asks Locke, “find a great number, not to say the greatest part of men that think they have formed right judgments . . . for no other reason but because they never thought otherwise.” A man rarely adopts false associations, excepting what his early habits have in a manner rendered natural, or his passions or supposed interests dispose him to embrace.

233. Our Lord’s words are very emphatic. “If,” says he, “the light that is within be darkness, how great is that darkness.” If the main determination of the will be to that which is in opposition to the Divine will, how lamentable may be the consequences, present and future, to the intellectual and moral nature. Any amount of wickedness, any amount of suffering, a man may bring on himself.

234. Of all the wrong associations men make, one of the gravest assuredly is, that because the punishment which awaits the wicked in another state of being may not be immediate it is less certain. Another of the most remarkable, and certainly of the most lamentable of false associations, is, the belief that a *few* only amongst men are destined to be prosperous, and attain comparative intellectual superiority, whilst the *many* are to pass through life as “hewers of wood and drawers of water.” This opinion has prevailed to a less or greater extent in all places and in every age. At this we may well exclaim,—

“Hear! O heavens; and give ear, O earth!”

Let us hope the day is not far distant when mankind will be disabused of an error so fearful, that its consequences are obviously beyond all human estimate. May the time be fast approaching when men will universally acknowledge, that “the most lamentable scepticism on earth,” was “as to the greatness,

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powers, and high destinies of human nature." Let us hope that ere long the whole world will perceive that God designs that **ALL SHALL BE WISE, AND GOOD, AND PROSPEROUS, AND HAPPY (213).**

235. The two great enemies to mental improvement are clearly *indolence* and *grosser vice*. Both are emphatically alluded to in the Old and New Testaments. As to the first the Psalmist says,—

"I hate vain thoughts;"

and our Lord,—**"Every idle word that men shall speak, they shall give account thereof in the day of judgment."** As to grosser vice, our Lord says, **"Out of the heart proceed evil thoughts;"** and Solomon, therefore, cautions each of us,—

**"Keep thy heart with all diligence;  
For out of it are the issues of life."**

Gross vice, though an unspeakable intellectual evil, applies rather to the heart than to the mind. By those that indulge in it a treatise on mental philosophy will be little regarded.

236. As for every idle word men shall speak they will hereafter have to give an account, are they not answerable for every *idle thought*? How great then is the sum of guilt incurred by the best among men! How fearfully great is the sum incurred by the worst! (373.) Moralists justly condemn, in the severest manner, the habit of idle, foolish, and vicious talking. But it should never be forgotten that those who have little control over their words must have less over their thoughts. *Foolish thinking denotes a determination of the will to what is evil as much as does idle talking.* It is then not enough to say we will wisely spend our years, our days, or even our hours. We should be careful that, under the Divine blessing, *every instant is well employed*, whether in conversation, reading, listening, meditation, or prayer. This alone is obeying the injunction of Solomon (235). This alone is attending to our Lord's admonition, **"Watch and pray, that ye enter not into temptation."**

237. *The indulgence of reverie is one of the most pernicious of the mental habits.* The importance of this can hardly be enough appreciated. Indolence too generally prepares the mind for vicious associations, the cause of greater iniquity. **"When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."** **"Evil thoughts intrude in an unemployed mind, as naturally as worms are generated in a stagnant pool."** The Italians have this proverb, **"The devil tempts every man**

but the idle one, the idle man tempts the devil." The sin from which a man can scarcely be anxious enough to emancipate himself, and by which multitudes are most easily beset, assuredly is INDOLENCE! (See *Appendix*, Note Q.)

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## ATTENTION.

238. We frequently notice not the operation of the will. Many things are done without requiring attention. In taking a walk one leg is advanced and then the other, though we notice it not. There is then a *conscious* and an *unconscious* action of the will. This distinction is important. The attention to be occupied unnecessarily would be very inconvenient, for example, as to every step taken in walking. But the mind is always in a vicious state when it is, to a less or greater extent, unconscious as to the subjects of the thoughts and trains that arise in, are changed, or pass through it; *i. e., when proper attention is not being paid to such subjects*. As we pursue any object the action of the will becomes more perceptible. Strong determination of it greatly augments both muscular and intellectual energy.

239. The different degrees of power the will has over the attention is obviously a principal cause of the superiority of some minds over others. The habit of patient and exclusive attention is invaluable. Nothing is more capable of cultivation than this habit. Our progress in it may be indefinite. Those that have happily acquired it are incapable of long directing their thoughts to frivolous objects. The grand axiom of every student should be, that EVERYTHING DEPENDS ON THE DUE CULTIVATION OF THE HABIT OF ATTENTION.

240. In the blind the attention confined to those avenues of knowledge which it can command is neither dissipated nor confounded by the multiplicity or rapid succession of surrounding objects. Its contemplations are more uniformly fixed. Hence its perceptions and associations become more perfect. *Continued patient attention overcomes all difficulties*. The mind, while it is continually making new accessions, is increasing in power, and the most trivial things are done in the best manner. Attainments made by our own industry make a deeper impression than any information acquired from others. The habit of rightly applying the mind is above all price, *i. e., of at all times paying proper attention to a suitable subject*.

241. In the control of the succession of our thoughts in various "individuals there are the most remarkable differences. In some the thoughts are allowed to wander at large without any regulation, or are devoted only to frivolous and transient objects; while others habitually exercise over them a stern control, directing them to subjects of real importance, and prosecuting these in a regular and connected manner. This important habit gains strength by exercise. And nothing, certainly, has a greater influence in giving tone and consistency to the whole character. It may not, indeed, be going too far to assert, that our condition, in the scale both of moral and intellectual beings, is, in a great measure, determined by the control which we have acquired over the succession of our thoughts, and by the subjects on which they are habitually exercised."

242. "When," says Epictetus, "you remit your attention, do not fancy you can recover it when you please. But remember that by the fault of to-day you will be in a worse state to-morrow, and a habit of not attending is induced. Why should you not preserve a constant attention? There is no concern of life in which attention is not required." When a man has neither hope, nor fear, nor employment, some may think him the happiest of mortals. But he is truly one of the most unhappy. Listlessness is the destruction of mental enjoyment. Without vigorous attention to a proper object nothing can duly interest; when this is so nothing can give real satisfaction. The highest degree of mental activity, consistent with moderation, is the happiest state.

243. Something, perhaps, should be said with regard to the terms *invention* and *reasoning*. When anything is said to be invented, for example the steam-engine, all that is done is to develop some hidden power. When a man, by a process of reasoning, elicits anything, he also simply discovers that which was before unknown. With reference to these things the writer is conscious of only one power in his own mind, that of ATTENTION. Hence it has been said, that "the true art of reasoning is nothing but a language accurately defined and skilfully arranged." And Condillac remarks, that "to remember, to compare, to judge, to distinguish, to imagine, to be astonished . . . to have ideas of number and duration, to know truths, whether general or particular, are but so many modes of being attentive" (193). (See *Appendix*, Note R.)

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## HABITS.

244. Some writers have considered that there are *certain principles of association which govern all minds*, the principal of which are "resemblance, contiguity in time and place, and cause and effect." The truth, we apprehend, is that *each mind has its own peculiar mode of connecting ideas*. This is observable in every one; we have already alluded to it (150).

245. Each of the inspired writers has his own manner of associating ideas. "I am," says Bishop Lowth, "of opinion that the Divine Spirit by no means takes such an entire possession of the mind of the prophet as to subdue or extinguish the character and genius of the man. . . . Though the writings of Moses, of David, and of Isaiah, always bear the mark of a Divine and celestial impulse, we may, nevertheless, plainly discover in them the *particular characters* of their respective authors." "In the book of Job," says Dr. Campbell, "the character of the style is remarkably peculiar. What can be more dissimilar . . . than the towering flights of the sublime Isaiah, and the plaintive strains of the pathetic Jeremiah? . . . The style of Paul has something peculiar. . . . A discerning reader would not readily confound the style of Luke with that of either of the evangelists who preceded him. . . . Still less, I imagine, would he mistake the apostle John's diction."

246. Hence a man of taste will discern, not only the beauties and imperfections of an author, but the several modes of expression which distinguish him from other writers, with the foreign infusions of thought and language, and the authors from whom they were borrowed. Addison compares Homer's *Iliad* to an uninhabited country, Virgil's *Æneid* to a well-ordered garden, and Ovid's *Metamorphosis* to enchanted ground.

247. There is a *natural* connection of truths which should, to a less or greater extent, exist in all minds; and there is an *artificial* connection of truth and error which exists in each mind. In proportion as the artificial approximates to the natural, a man is truly wise; and as his will is Divinely influenced he is truly good. To correct what is wrong in the mode of associating, and earnestly to seek for that which is right is then the great business of every man. \*

248. We find particular classes of ideas constantly occupying each person's attention —

" Different minds

Incline to different objects: one pursues  
The vast alone, the wonderful, the wild;  
Another sighs for harmony, and grace,  
And gentlest beauty."

249. Bishop Lowth observes, that all poetry "deduces its principal ornaments or imagery from natural objects; and since these images are formed in the mind of each writer, and expressed conformably to what occurs to his senses, it cannot otherwise happen but that, through diversity of situation, some will be more familiar, some almost peculiar to certain nations." In the mind of one poet "the conception of his subject awakens only such images as he had previously seen combined with it in the works of others. . . . In a poetic mind of a higher order, the conception of this very subject cannot exist for a moment without awakening . . . groups of images which never before had existed in similar combination."

250. The ordinary trains in the mind of the avaricious man, and of him whose great object is to do good to his fellow-men, will widely differ. Two persons, also, the determination of whose will is alike in its main tendency, may have very different modes of association. Whilst both may be very avaricious, one may be addicted to sensual indulgence and indolent; the other may be regardless of such indulgence, and able and energetic in all his undertakings. The trains of thought in these will greatly differ. "A geometer, after a laborious perusal of a tragedy of Racine, asked what it was intended to demonstrate? An arithmetician, whilst Garrick performed one of his most pathetic characters, counted the words he uttered." "Of the whole audience of a crowded theatre . . . there are probably no two individuals who carry away the same images. Some will, perhaps, think afterwards of the plot and general developement of the drama, some of the merits of the performers; some will remember little more than that they were in a great crowd and were very happy."

251. "There are diversities of what is called temper. . . . We speak of one person of a gloomy and of another of a cheerful disposition, and we avoid the one and seek the company of the other, as if with perfect confidence that the trains of thought . . . of each will be different. . . . To the cheerful, almost every object which they perceive is cheerful as themselves. In the very darkness of the storm, the cloud which hides the sunshine from their eye does not hide it from their heart; while, to the sullen, no

sky is bright and no scene is fair." The imagination of each class finds satisfaction only in attaching such ideas to particular objects as its habits have rendered interesting. Whatever influences the affections has a less or more powerful effect according to the moral character of the individual. The selfish disregard that which would benefit their nearest connexions, or that which is of consequence to the whole family of mankind. To the benevolent, nothing is too minute that will add to the happiness of any human being; nothing more highly prized than that which tends to the general amelioration.

252. "A court lady," says Watts, "born and bred up amongst pomp and equipage, and the vain notions of birth and quality, constantly joins and mixes all these with the idea of herself. . . . A ploughboy that . . . has seen nothing but thatched houses and his parish church, is naturally led to imagine that thatch belongs to the very nature of a house, and that must be a church which is built of stone. . . . A child, whose uncle has been excessively fond, and his schoolmaster very severe, easily believes that fondness always belongs to uncles, and that severity is essential to masters."

253. The idiocracy of each person (2), with his peculiar mode of associating ideas, determines his or her character; hence the difference in men corporeally, intellectually, and morally. As a man's habits determine his mode of associating, as on this the memory is dependent, and as the past so greatly influences the future (190, 191), *how anxiously careful should each of us be as to what mental habits he or she acquires!* (264).

254. Habit leads one mind into trains that would not on the same occasion be excited in another. Every individual thus has his peculiar mental connections with certain places, things, times, events, persons, &c. The mention of any of these may cause trains connected with them to arise. Conversely, any idea or train arising connected with the originals may call up the recollection of them. Hence it is that certain trains which are frequently in the minds of some persons never arise in the minds of others. The Icelanders, whose year may be said to consist but of one long day of summer months when they enjoy the light of the sun, and of one long night of winter when he never cheers them with his rays, compare the cry of the wild swan to the sound of a violin; and when heard at the end of their winter, announcing the approach of genial weather, it is associated with all that is delightful.



255. As any mind is variously disposed, different trains may arise from the same idea. This will happen in a still greater degree in different minds. If, for example, the state of the weather be mentioned, "the agriculturist will naturally refer to its influence on vegetation, the physician to its effects on the health of the community, the man of pleasure may think only of its reference to the sports of the field, the philosopher may endeavour to seek for its cause in some preceding atmospheric phenomena, and another . . . may compare or contrast it with the weather of the same period in a preceding year. Thus in five individuals the same topic may give rise to five trains of thought perfectly distinct from each other." By experience, a good farmer requires but a slight inspection to give a sound opinion on the qualities of a piece of land; a skilful printer will immediately notice everything deficient or excellent in a printed work; a painter at once detects a mannerism in colouring, combinations and contrasts of light and shade, as well as peculiarities of form, proportion, or position; the sailor easily distinguishes the burden and build of a ship.

256. How readily vicious associations may be formed thus appears. Suppose a young man to be imperceptibly acquiring a habit of intoxication, and to have spent an evening with his companions in intemperate drinking. The scene may be brought to his mind by all the modes of sensation, and by many channels. The smelling or seeing wine, the tasting any liquid, the touching any drinking vessel, with many other circumstances, may all be assistant to lead him to confirmed inebriety. By convivial meetings becoming frequent, a cessation of them, that would not be thought of by a temperate man, is a privation that cannot be endured by the intemperate; and in time the bad habit becomes insurmountable. Mankind in general little consider how habits, whether ill or good, are acquired by adults. Still less do they inquire as to the proper training of children.

257. Of the influence of habit on the moral character, the life of every individual is an example. "We speak of the prevailing manner, and dispositions, not merely of savage and civilized life in their extremes, but of progressive stages of barbarism and civilization, with terms of distinction almost as clear and definite as when we speak of the changes which youth and age produce in the same individual; not that we believe men in these different stages of society to be born with different natural propensities, which expand themselves into the diversities afterwards observed,

but because there appears to us to be a sufficient source of all these diversities in the circumstances in which man is placed,—in the elementary ideas and feelings which opposite states of society afford for those intimate, and perhaps indissoluble complexities of thought and passion, that are begun in infancy and continually multiplied in the progress of life. To bring together, in one spectacle, the inhabitants of the wild, of the rude village, and of the populous city, would be to present so many living monuments of the dominion” of the great law of mental connection.

258. And there are not only individual but national modes and habits of mental association. Hence nations, like individuals, have their peculiar ideas, which become the genius of their language. We may instance the copious Arabic, the high-sounding Spanish, the broad Dutch, the voluble French, and the soft Italian.

259. The derivation of languages from their primitive sources, therefore, affords the principal guide in discovering the distribution of the races of mankind. No modern languages had originally words exactly corresponding to the Latin *tribunus*, *consul*, *proconsul*, *prætor*, *ædilis*, *lictor*, &c. The Latin words, with a slight alteration, have been adopted in them. From a deficiency in appropriate terms and peculiarities of construction, a difficulty has frequently been found to translate the Bible into the dialects of heathen countries. No one can enter into the spirit of a language without an acquaintance with the country, history, and manners of the people that employ it. Languages take their character from the circumstances of those who speak them. The study of any language is, then, the examination of a new chapter in the history of the operations of mind.

260. “As on the one hand,” says Dr. Campbell, “the real character of a nation will not be thoroughly understood by one who is a perfect stranger to their tongue; so on the other, the exact import of many of the words and combinations of words made use of in the language, will never be perfectly comprehended by one who knows nothing of the character of the people. . . . Whoever, therefore, would be a proficient in either kind, must be a student in both. . . . Whatever regards the religion, the laws, the constitution, and the manners of a people, operate powerfully on their sentiments. And these have a principal effect; first, on the associations of ideas formed in their minds; . . . secondly, on the formation of words and combination of phrases by which these associations are expressed.”

261. Whence we may perceive the diversity of figurative expressions observable in different languages ; and that those figures which to one nation appear natural, to another country sometimes appear absurd. No writings abound with such animated figurative language as the sacred books. Justice will be best done them by transporting ourselves as far as practicable to Judea, and remembering its ancient state, the metaphors, comparisons, and associations made use of, present a very beautiful view of the employments of ordinary life, and the peculiarities of the country. The Hebrews, having been chiefly occupied with agriculture and pasturage, gave rise to frequent allusions to these. David has the following example :—

“ The Lord is my Shepherd ;  
 I shall not want.  
 He maketh me to lie down in green pastures :  
 He leadeth me beside the still waters :  
 He restoreth my soul :  
 He leadeth me in the paths of righteousness for His name's sake.”

With a neighbouring language it is otherwise. The ideas of meanness and wretchedness the French have been accustomed to associate with husbandry, is a principal reason why their poets have not better succeeded in describing rural scenes.

262. “ There is,” says Beattie, “ a certain style of melody peculiar to each musical country. . . . That the melody of one people should differ from that of another, is not more surprising than that the language of one people should differ from that of another. But there is something not unworthy of notice in the particular expression and style that characterize the music of one nation or province, and distinguish it from every other.”

263. Accuracy and extent of thought proceed, to a great degree, with the accuracy and extent of language a man possesses. Developements of intellectual strength will, therefore, correspond to the progressive improvements of a dialect ; and those persons whose writings are to endure, scarcely make their appearance until the language in which they write has attained some degree of perfection. “ Some of the ruder nations of America,” says Dr. Robertson, “ had hardly a word to express anything but what is material or corporeal. Time, space, substance, and a thousand terms which represent abstract and universal ideas, were unknown to them. A naked savage, cowering over the fire in his miserable cabin, or stretched under a few branches which afford him a temporary shelter, has as little inclination as capacity

for speculation." It may, therefore, be laid down as a first principle in mental philosophy, that education improves as society advances intellectually and morally; and conversely.

264. Habit, whether as regards language or any other thing, may truly be said to be "the principal magistrate of man's life." Actions at first requiring much attention, are after frequent repetition performed without effort. A lady will play on the piano and converse on a subject unconnected with the music. Oftentimes to do a thing requires little effort of the will, but rather a greater effort to forbear. The force of custom is prodigious; the great mass of mankind are enslaved by it. They have little else to plead for most of their conduct. None need be told how much muscular power is acquired by habitual exertion. We have elsewhere observed that the practised eye will see, and the practised ear hear, things these organs distinguish with difficulty when not habituated in a particular manner (44). The power of the associating faculty to make valuable connexions augments as it is exercised, and in some persons to an extent scarcely credible. Blomfield composed nearly one-half of his "Farmer's Boy" without writing any part. Habit, which confirms and aggravates what is evil, necessarily also strengthens and cherishes what is good. *The acquisition of bad habits is only an abuse of habit* (175). It has little influence on our earlier years; in middle age it has greater power; in advanced life its influence is almost uncontrollable (199). Mental habits of high importance are a *general* activity of the senses, or the being always on the alert to acquire information, and a *particular* activity of the associating faculty or continuous concentration of the whole power of the mind to any special object. The cultivation of right mental habits is obviously of more importance than any particular acquirement. When abused they are necessarily the foundation of man's degradation. When the contrary happens, they are the basis of all our intellectual and moral improvement, and therefore of all present and all future happiness (253). (See *Appendix*, Note S.)

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#### THE MEMORY.

265. We have elsewhere observed that the memory is simply the receptacle of the aggregate of our mental connections (15); and that we ought to cultivate an active state of mind, that it may be stored with variety of the most valuable information. To

educate properly, we must commence with the beginning. In children the first great object is to preserve the mind from erroneous and vicious associations; the second is judiciously to assist it in the developement of its powers; the third is for it, at a suitable age, by its own internal energy, to proceed under the Divine blessing

——— “From strength to strength.”

266. “Nothing,” says Harris, “is more absurd than the common mode of instruction, as if sciences were to be poured into the mind like water into a cistern, that passively waits to receive all that comes. The growth of knowledge rather resembles the growth of fruit; however external causes may in some degree co-operate, it is the internal vigour and virtue of the tree that must ripen the juices to their just maturity.” “Almost all beyond mere routine the student,” says Raimbach, “must seek out for himself. The very best of teaching can do little more than indicate the means of success, the path which leads to distinction. It cannot convey originality or the power of forming original or new combinations. . . . All true excellence . . . is, in my humble opinion, to be chiefly attributed to an early conviction of the inadequacy of all means of improvement, in comparison with that of self-acquired knowledge.”

267. As none are without natural powers, so none are excused from the exercise of them. We may as well hope to see with other men's eyes as to make any considerable attainments without using the eyes of our own understandings. But it requires neither extraordinary ones, nor an immoderate exercise of such as are commonly possessed, to attain all that is necessary for our temporal and eternal well-being. Where one fails from despair many fail from presumption. Whilst hardly anything is more to be deprecated in young persons than superficial acquirements and much conceit, scarcely anything is more to be desired than that the humble spirit shall have a proper confidence in its own abilities, and be sensible of the mighty power of the mind. It can frequently accomplish that which seems almost impossible. To magnify the difficulties in the attainment of knowledge to young minds is highly objectionable.

268. Of intellectual good it may be affirmed, it is the good of that part which is most excellent within us; that it is a good accommodated to all places and times; that it depends not on the will of others, nor decays with decaying appetites, but often rises

in vigour when those are no more. "It is the condensation of thoughts and feelings, on which, in a great measure, depends that intellectual and moral progress, of which it is the noblest excellence of our being, even in this life, to be susceptible; and which may be regarded as a pledge of that far nobler progression which is to be our splendid destiny in the unceasing ages that await us, when the richest acquisitions of the sublimest genius, to which we have looked almost with the homage of adoration on this mortal scene, may seem to us like the very rudiments of infant thought."

269. The first lessons the mind learns, whether from books or men, are of unspeakable importance. "*To educate a child perfectly requires profounder thought, greater wisdom, than to govern a state!* And for this plain reason, that the interests and wants of the latter are more superficial, coarser, and more obvious than the spiritual capacities, the growth of thought and feeling, and the subtle laws of the mind. . . . To all conditions, this greatest work on earth is equally committed by God. What plainer proof do we need that *a higher culture* than has yet been dreamt of *is needed by our whole race?* . . . Those whose childhood has been neglected, though they may make progress in future life, can hardly repair the loss of their first years. . . . I say this that we may all be excited to save our children from this loss." (Channing.) (11.)

270. "The dignity of the vocation of a teacher is beginning to be understood. The idea is dawning on us that no office can compare in solemnity and importance with that of training the child; that skill to form the young to energy, truth, and virtue, is worth more than the knowledge of all other arts and sciences; and that, of consequence, *the encouragement of excellent teachers is the first duty which a community owes to itself.* . . . The whole worth of a school lies in the teacher." "The first minds . . . should be encouraged to assume [the office of teachers]. Parents should do all but impoverish themselves to induce such to become the guardians and guides of their children. . . . Here they should be lavish whilst they straiten themselves in everything else. . . . To do men permanent good we must act on their whole nature, and especially must aid, foster, and guide their highest faculties at the first period of their development. . . . *Benevolence is short-sighted indeed . . . if it do not see in education the chief interest of the human race.*" (Channing.)

271. To know is one thing; to be capable of communicating

knowledge in the happiest manner is another. Frequently young minds may acquire information more readily and more agreeably in conversation with their teachers than from formal lessons. Such questions as are best calculated to develop a child's powers may be put. If his curiosity can be properly excited, the difficulty of teaching is much diminished. Lessons should always be adapted to idiocrasy and age. What different subjects ought most to interest at each particular period of life, that the mind may always be employed most advantageously and most agreeably, should be considered. Sufficient regard is not paid to the peculiar idiocrasy of the sexes, or to that of the individuals of either sex. Were that mental constitution which is especially female rightly directed, we should, probably, have very different results than have hitherto been attained.

272. Co-operation is the one thing needful. It cannot be powerful unless the pupil and the instructor are attached. What lessons have such influence as those taught by the judicious and affectionate mother to the children by whom she is beloved? "A mother is not only the first, but she is the most anxious, the most persevering, and the most ingenious of teachers." If we would rightly manage a child, we should consider how Jesus would have treated it. In early infancy, the ideas of most objects are not forcibly impressed, from their quick succession. Young minds should be taught by the most alluring methods to apply more steadily to particular objects; afterwards, to the acquisition of new ideas, from sources more recondite; and, at length, to the attainment of the most important truths. "To study, and to know our genius well; to follow nature; to seek to improve, but not to force the capacity, are, therefore, directions which can hardly be too forcibly impressed."

273. As sublime feelings result from the contemplation of the vast and the immense in the material world, such as spacious plains, lakes, and forests, ranges of mountains, great rivers, the ocean, the starry firmament, &c.: these feelings are excited in a still higher degree by the contemplation of the vast and the immense in the moral world, such as a past and future eternity, if we may so speak; the creation, preservation, fall, and redemption of man; the mechanism of the human mind, the proper and the actually existing constitution of society, the qualities and offices of angels, the character and offices of the Lord Jesus, the agency of the Holy Spirit, the Divine power displayed in making the existence of evil subservient to the happiness of the

redeemed, and the glorious immortality that awaits them; in a word, the mighty wisdom, power, and love of the Most High, in all the ways it is displayed. To these contemplations every mind should be directed. Happy, beyond measure happy, will the writer consider himself, if by any means he is the honoured instrument of increasing in the minds of any of his readers their veneration for the Most High!

274. Each hour should have its appointed occupation. "There is not a rule of more essential importance than that of doing one thing at a time, avoiding distracting and desultory occupations." Some plan of study is therefore desirable, and attention should be given to the most important matters at those hours when we are best capable of exertion. We should obtain clear and precise ideas about everything to which the attention is directed. Any difficulty that occurs, any question that arises which cannot immediately be solved, should be committed to paper in the fullest and most exact manner. We should also trace the connexion of events and things; rise from particular facts to general principles; and thence be led to extend our researches; at all times especially avoiding to come to too hasty conclusions (193).

275. A writer of a treatise on geometry observes, that to comprehend it perfectly, every section, paragraph, and sentence must be read and understood. If the learner proceed too fast in the beginning, it will be long before he reaches the end. And we ought to employ our different senses successively in examining objects. From not availing ourselves of the combined use of our senses, and the associations that would thence result, our first impressions, or the foundations of all our knowledge, are less distinct, less accurate, and therefore less forcibly impressed (43). The habit of fixing our thoughts on particular subjects, both by and without committing them to paper, is of great importance. When this becomes irksome, we may either change the subject, read what others have written, or allow the attention to be otherwise usefully occupied.

276. TRUTH being the proper object of the understanding, as light is of the eye, or harmony of the ear, we should always keep ourselves free from all wishes either for or against arriving at any conclusion but that which accords with it. The memory is assisted by strict observance of it; we become more prompt and exact in our recollections. If a man's regard for truth is such that he is not willing to repeat that which is vague and uncertain, he naturally gives so much attention to his inquiries that their



results remain in his memory with remarkable distinctness. The earlier and the more earnestly the mind is imbued with a love of truth, the more confidently, therefore, may we rely on its rejection of error. In having thoughts unconfused, and being able to distinguish one thing from another where there is but the least difference, consists exactness of judgment.

277. However highly we may estimate the power of poets and writers of fiction, the limits to which we confine ourselves do not admit of our offering any lengthened observations with regard to the imagination. It "is the great spring of human activity and . . . improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition, or with our past attainments, and engages us continually in the pursuit of some untried enjoyment or of some ideal excellence." "There is certainly no power of the mind that requires more . . . stern control. . . . An ill-regulated imagination may be employed . . . with waking dreams and vain delusions. . . . It tends to withdraw the mind from the important pursuits of life, to weaken the habit of attention, and to impair the judgment." A mind unduly influenced by the imagination is not sufficiently anxious for the attainment of TRUTH. "By an excessive indulgence in the pleasures of imagination the taste may acquire a fastidious refinement; . . . and those intellectual and moral habits which ought to be formed by actual experience of the world may be gradually so accommodated to the dreams of poetry and romance as to disqualify us for the scene in which we are destined to act."

278. As every man who rightly cultivates his mental powers pursues those studies for which his genius is most fitted, it is desirable to write essays, and one, or more than one treatise on some subject or different subjects, though there may be no intention to publish. Without this it is almost or quite impracticable sufficiently to concentrate the attention. "How inconsiderable would have been the progress of mathematicians . . . without the aid of the algebraical notation, and to what sublime discoveries have they been led by this beautiful contrivance, which, by relieving the memory of the effort necessary for recollecting the steps of a long investigation, has enabled them to prosecute an infinite variety of inquiries." We should, therefore, always have some subject for especial meditation, and a particular book or books for perusal. To these the mind may be

directed at every convenient interval, care being taken to make less or greater progress every day. "My method of study," says President Edwards, "has been very much by writing, applying myself in this way to improve every important hint; pursuing the clue to my utmost when anything in reading, meditation, or conversation has been suggested to my mind that seemed to promise light on any weighty point, thus penning what appeared to me my best thoughts."

279. A treatise on any subject is the more perspicuous as it can be understood by a greater number of persons, necessarily including the more ignorant. It should contain all that is necessary, and nothing more. Hence we may see some of the causes of the indistinctness in writing: an author does not understand his subject, or how rightly to select or arrange the words he employs, or the different portions of his work. It is a good exercise rapidly to commit the thoughts to paper, and then consider how what has been written can be improved; what faults there are of grammar, language, or arrangement; what deficiencies, redundancies, undue digressions, unsound reasoning, absence of, or infelicitous illustration, &c.

280. Mental habits are not confined in their results to the mere facts we acquire. By them the capacity becomes enlarged, and more free from prejudice. To a cultivated mind, many truths are known which ignorant persons would not credit. They are entirely at variance with their experience. Suppose it had been said in this country five hundred years since that a copy of the Bible could be produced in a minute, few would have thought it possible. Some analogy or relation must connect every new idea with a former one, before it can be implanted. The acquisition of knowledge is necessarily progressive (15). The facility with which valuable mental connections can be formed, will therefore obviously depend on the number and variety of ideas already in the memory. The extent of knowledge is, however, not to be esteemed with reference to a number of truths with which a man is acquainted, but the mode in which he has associated them, and the relation they bear to each other and to all that may be known.

281. Every one is sensible that there is beauty, sublimity, grandeur, &c., in things and beings around us. And there is a less or greater appreciation of these by each individual. The eye, the human skeleton, the solar system, are all wonderful; but how differently are the eye and the skeleton estimated by a skilful

anatomist, and the solar system by a profound mathematician, to the impressions they make on an ignorant ploughboy. *Everything, therefore, pleases or displeases, is ugly, beautiful, sublime, grand, or otherwise, to each person, according to the ideas he connects with it* (244).

282. Those who have not been accustomed to converse on anything but the little affairs of life acquire contracted habits of thinking, and make their own ideas the measure of all that exists or is possible. When their associates are few, and without education, they are apt to consider many of the peculiarities of their countrymen as founded on human nature. When men pursue those inquiries for which their idiocrasy adapts them, and yet retain principally minute details only, they must be considered as little beyond imitators. With superior minds it is quite the reverse, the individuality of their characters is displayed in everything of importance that emanates from them.

283. We can scarcely be too solicitous to improve the judgment. The philosophic mind traces relations, deduces important conclusions, and makes discoveries of which an ordinary mind is incapable. The impression produced on the external senses of the generality of persons is the same. The degree of pleasure resulting varies as the extent and importance of their mental associations differ. On these, therefore, depend our enjoyments. *The external world is to every one what he makes of it.* When a man has succeeded "in cultivating his imagination, things the most familiar and unnoticed disclose charms before invisible. The same objects and events which were lately beheld with indifference occupy now all the powers and capacities of the soul, the contrast between the present and the past serving only to enhance and to endear so unlooked-for an acquisition." Those whose minds are so disciplined are introduced to a new earth and a new heaven. They are enabled duly to appreciate the works of the painter, the sculptor, the architect, the poet, &c. They then can look through nature up to

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"God himself.  
Hold converse; grow familiar, day by day,  
With His conceptions; act upon His plan;  
And form to His, the relish of their souls."

284. To the eyes of both the unlearned and the learned, the same characters, on opening a book, will appear. "But the learned man in those characters will see heaven, earth, sun, and stars; read profound theorems of philosophy or geometry; . . .

while to the other nothing appears but black streaks on white paper. . . . The mind of the one is furnished with certain previous . . . instruction that the other wants. . . . Let us now substitute the book of nature. . . . To the sense of both man and brute there appears . . . nothing but figures and colours. But the mind which hath a participation of Divine wisdom . . . will have . . . variety of knowledge, logical, mathematical, and moral, displayed, and clearly read the Divine . . . goodness in every page."

285. "The more," says Alison, "that our ideas are increased or our conceptions extended upon any subject, the greater the number of associations we connect with it, the stronger is the emotion of sublimity or beauty we receive from it. The pleasure, for instance, which the generality of mankind receives from any celebrated painting is trifling when compared to that which a painter feels. . . . What is to them only an accurate representation of nature, is to him a beautiful exertion of genius. . . . The difficulties which occur to his mind in the design and execution of such a performance, and the testimonies of skill, of taste, and of invention which the accomplishment of it exhibits, excite a variety of emotions in his breast of which the common spectator is altogether unsusceptible. . . . The beauty of any scene in nature is seldom so striking to others as it is to a landscape painter. The difficulties both of invention and execution, which from their professions are familiar to them, render the profusion with which nature often scatters the most picturesque beauties little less than miraculous. Every little circumstance of form and perspective, and light and shade, which are unnoticed by a common eye, are important in theirs; and mingling in their minds with the ideas of difficulty and facility in overcoming it, produce altogether an emotion of delight incomparably more animated than any that the generality of mankind usually derive." (*Essays on Taste.*)

286. How glorious would be the state of that man's mind who had from his youth always been led by the Holy Spirit! What a treasury of Divine knowledge would his memory contain! What an endless source of benefit and delight would it afford himself and his associates! Such a man would truly be almost or altogether an angel. Of his knowledge it might be said,—

"Man knoweth not the price thereof. . .  
It cannot be gotten for gold,

Neither shall silver be weighed for the price thereof.  
 It cannot be valued with the gold of Ophir,  
 With the precious onyx, or the sapphire.  
 The gold and the crystal cannot equal it:  
 And the exchange of it shall not be for jewels of fine gold.  
 No mention shall be made of coral, or of pearls:  
 For the price of wisdom is above rubies.  
 The topaz of Ethiopia shall not equal it,  
 Neither shall it be valued with pure gold."

287. Hereafter, every flight of fancy will "be a poem, and every train of thought a dissertation; every word a paragraph, every sentence a volume, every book an encyclopædia; every companion a sage, an instructor, an angel; every event a drama, every move a discovery, every day a new biography and history. . . . All the diversified knowledge deserving of being retained—ever in the possession of every master mind of the human family, shall there be resumed, refined, and regenerated."

288. "In the rich and ever ready stores of a well-cultivated mind we have the only image which we can in any way acquire" of the Divine Being. "It is by our remembrances that we are truly moral beings. . . . How many of our purest affections may we trace, through a long series of reciprocal kindnesses, to the earliest years of our boyhood, to the field of our sports, to the nursery, to the very cradle in which our smile answered only still fonder smiles." Our recollection also of the numberless and unspeakable blessings received from above enables us to exclaim,—

"How precious also are Thy thoughts unto me, O God!  
 How great is the sum of them!  
 If I should count them,  
 They are more in number than the sand."

(See *Appendix*, Note T.)

289. As everything that acts on the mind influences the associating power, a few observations appear necessary on some subjects that have not been noticed. And first of *Instinct*. "The difference," says an eloquent writer, "between mind in the lower animals and in man is a difference in degree. . . . The horse is startled by marvellous objects, as a man is. The dog, and many others, show tenacious memory (59). The dog also proves himself possessed of imagination, by the act of dreaming. Horses, finding themselves in want of a shoe, have of their own accord gone to a farrier's shop where they were shod before." Not the least striking disagreement between the animal world and man is

the capacity of improvement in the latter. Animals, as species, never improve; the lapse of ages makes no alteration in their condition; nature imperatively commands,—Thus far, and no farther, shall ye go (115). “The bee has been striving without intermission in the art of making its sweet confection since the days of Aristotle; the ant has been constructing its labyrinths since Solomon recommended its example; but from the time they were described by the philosopher and the sage . . . . they have not acquired . . . . a new organ.” Scarcely anything is more remarkable than the migration of birds. Flocks navigate the boundless fields of air, pass wide tracts of unknown land and water, and return at the proper time, without wandering from their course. Yet they are without histories of former voyages, charts, or compass; and, apparently, without being guided by the heavenly bodies. They are consequently said to be in some respects wiser than man. The Most High thus reproaches the ancient Hebrews:—

“Yea, the stork in the heaven knoweth her appointed times;  
And the turtle, and the crane, and the swallow, observe the time of  
their coming;  
But My people know not the judgment of the Lord.”

290. *Phrenology*.—Some of the conclusions to which its votaries have arrived require further evidence. Antecedently to inquiry, it is reasonable to suppose that the skull, containing the brain, the centre of perception, has in every man a character of its own.

291. *Physiognomy*.—An observing person cannot pass through the streets without noticing in the countenances the individuality of the passers.

292. *Mesmerism*.—If what has latterly been affirmed of it is correct, the mind has powers within itself, and a capacity to act on other minds, little apprehended by the generality. We are in possession of nothing relative to mesmerism, or the subjects of the two preceding paragraphs, but what is before the public. Anything which tends to enlighten us with regard to whatever is connected with mind, assuredly deserves the most anxious attention.

293. *Dreaming*.—The great difference between this and being awake is that in dreaming we are not conscious. In it, extrinsic action, the memory, the imagination, and the will, have all their influence. Sometimes the mental action is more powerful than when awake; but this, for any beneficial purpose, is the ex-

ception. Dreaming, if we mistake not, principally arises from bodily or mental disorder. In somnambulism, the action of the will seems ordinarily to be more vigorous. Our thoughts, when first awaking in the morning, depend on our dreams and mental habits; they are ordinarily continuations of trains that have recently occupied us.

294. The more the nature of the soul is rightly considered, the greater will be our wonder at its powers, its capacity for happiness in itself, and of making others happy; consequently, the greater should be our veneration for, and our gratitude to, its Creator. The following are important questions:—Are there any, and, if any, what undiscovered powers of the soul? Can it comprehend itself?

295. The powers of which we are conscious have never yet been fully developed, even in men of the greatest ability (132). These powers never can be properly elicited until society is constituted according to the Divine will. How devoutly, then, may we exclaim,—“O, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things; to Whom be glory for ever. Amen.” (See *Appendix*, Note U.)

## CHAPTER III.

## EXTRINSIC ACTION.

296. Having seen in what manner our ideas are originally acquired, and how the mind acts within itself; we have next to inquire more at length as to extrinsic action.

297. In estimating the influence of an idea or train, we should consider as to *places* and things, whether it arises in the mind, for example, on the land or on the sea, in town or country, here or at the antipodes, in public or in private, alone or in company; and if in the latter, whether of persons known or unknown. On this depends whether any and what conversation may arise.

298. As there is nothing isolated in the creation there is nothing isolated in the mind. To think of one part of a familiar landscape is to recall the whole or perhaps any representation we may have seen of it. Every idea or object necessarily carries in its train other ideas. These sometimes strike the mind more than the principal idea. They are perhaps more agreeable or more familiar, or they are associated with more interesting circumstances. The sight of a picture "can recall to me the person whom it resembles, the artist who painted it, the friend who presented it to me, the room in which it was formerly hung, the series of portraits of which it then formed a part; and perhaps many circumstances and events that have been accidentally connected with it."

299. "The scenes of gaiety and unclouded cheerfulness in which our juvenile days glide away, leave on our minds impressions never to be effaced. How natural it is that in more advanced years we should revert to them with delight, and that the retrospect should excite a kind of reverential attachment to the spot to which memory so continually recurs," consecrated as it is "by the most delightful associations, by the remembrance of all those beloved relatives who were endeared to us by the strongest links." This generally applies in a much higher degree to the natives of picturesque countries. "Why," asks a native of the country, "does yon decaying house appear beautiful to me which is indifferent to another? Why are the desolate fields around it



clothed with delight while others see in them nothing that is pleasant? It is because that house formerly detained me as one of its inmates at its fireside, and those fields were the scenes of many youthful sports." "How different is the effect of the description upon his mind from what it would produce on one who has passed his tender years at a distance from the beauties of nature, and whose infant sports are connected in his memory with the gloomy alleys of a commercial city." "The ideas suggested by the scenery of spring are ideas productive of emotion, of cheerfulness, of gladness, and of tenderness. The ideas suggested by the prospect of ruins are images belonging to pity, to melancholy, and to admiration. The ideas in the same manner awakened by the view of the ocean in a storm are ideas of power, of majesty, and of terror."

300. The mind usually directs its attention more closely to an object itself than to its remembrance; but this is not always so. To receive intelligence from a friend at the antipodes would excite the mind more than seeing him if he were daily with us. Trains of thought overpowering the present may therefore excite pleasure amid circumstances of depression; painful emotions may also arise when all present circumstances are calculated to give satisfaction. "Melodies which we heard in our childhood; a song, the poorest as music or poetry, if it bring to our mind recollections of earlier and happier times; if it remind us of places and occurrences, or more still of persons whose memory lies near to our heart; who can doubt that its effect will be powerful." "We were at a ball," writes a young Scotchman from one of the islands in the Pacific, "we danced and were happy, when all at once . . . a Scotch tune was struck up . . . I was quite overcome . . . and was obliged to leave the company in order to hide my tears."

301. Captain King saw in a hut at Awatska an old pewter spoon stamped with the word London. Referring to which he remarks: "I cannot pass over this circumstance in silence, out of gratitude for the many pleasant thoughts, the anxious hopes and tender remembrances it excited in us. Those who have experienced the effects that long absence and extreme distance from their native country produce on the mind, will readily conceive the pleasure such a trifling incident can give." The Abbe de Lille, alluding to his arrival at Athens, says, "I shall not endeavour to express . . . the pleasure which I felt on setting my foot on that celebrated land. I could have wept for joy. I saw at

last what I had only read of before . . . . I gazed and gazed again, as if my eyes could never be weary."

302. The effect of proximity or distance is sometimes very different. With what "transient emotion do we read in newspapers the accounts of the most deplorable accidents in countries distant and unknown. How much on the contrary are we alarmed and agitated on being informed that any such accident hath happened in our neighbourhood!"

303. "Our minds," says Alison, "instead of being governed by the character of external objects are enabled to bestow upon them a new character (281) . . . . The inhabitant of savage and barbarous countries clings to the rocks and the deserts in which he was nursed . . . . In the countenance of her dying infant the eyes of the mother discover beauties which she feels not in those who require not her care. And the bosom of the husband or friend glows with deeper affection, when he marks the advances of age or disease over those features which first awakened the emotions of love or of friendship." How few are fully sensible of the wonderful powers they possess, *if duly cultivated*, of giving pleasure to others, whether present with, absent from, or even separated from by death! (118 and 146.) The same writer thus alludes to the importance "of an acquaintance with poetry in our earlier years in increasing our sensibility . . . . How different from this period become the sentiments with which the scenery of nature is contemplated! . . . . The descriptions of ancient authors so long admired . . . . occur . . . . at every moment . . . . If the study of modern poetry has succeeded to that of the ancient a thousand other beautiful associations are acquired . . . . What to ordinary men is but common occurrence or common scenery, to those who have such associations is full of beauty . . . . The cottage, the sheep-fold, the curfew, all have expressions . . . . which the eloquence of poetry has ascribed to them." (283.)

304. We should consider as to *time*; whether an idea or train arises, for example, in the day or the night, in winter or summer. We should also attend to the particular period of a man's own life, and the historical date of any event. The thought of death will probably very differently influence the mind of a youth and that of a man eighty years of age. The sight of an Egyptian mummy we may expect acted very differently on those who were living, when the body was occupied by the soul, and on persons of the present generation. "An event that will soon happen hath greater influence upon us than what will probably happen a long

time hence," though it may be equally certain and equally important. *How small is the number of those who duly appreciate the unseen realities of another world!* Pascal remarks that the soul is placed in the body to sojourn there for a short time. She knows that this is only the prelude to an eternal progress, yet all her care is to forget herself, and to let this period, short and precious as it is, flow on without reflection. This is the cause of all the bustling occupations of men (234).

305. "To a woman of lively sensibility who after many years of happy wedlock has been deprived by death of the father of her children, and who has learned at length that sort of tender resignation which time alone inspires . . . . to such a person the discovery of a letter, a book, a drawing, or any other trifling and unexpected memorial, is sufficient to fill the eyes and the heart with instant and overwhelming emotion." In the Glasgow Lunatic Asylum some female patients spent an evening in the matron's room; a Scotch song caused such violent emotion in one of them that it became necessary to remove her. The following day she thus addressed the matron: "Do you know why I wept so much yesterday on hearing that song? It reminded me of some circumstances of which I had long since lost [almost] all recollection." Afterwards by her retracing occurrences long forgotten she became able to appreciate her own situation, and not many weeks passed before (her sanity being restored), she returned to her family.

306. Distance as to time and space have very different effects; ordinarily as the length of the former increases the influence of events diminishes, but the greater the distance in space the more lively sometimes is a perception arising in consequence. Had Captain King seen the spoon at Paris it would probably have been wholly disregarded (301). A combination of nearness as to time, and distance as to place, may have a very powerful effect: This, for example, might have arisen had something at Awatska brought to Captain King's recollection the recent death of a beloved relative in this country. Hence it sometimes happens on the loss of such a person a survivor goes from home for a time, partly on account of almost everything there having been connected with the deceased, and therefore continually tending to excite remembrance in the survivor's mind.

307. With regard to the influence of *persons* on our ideas and trains of thought: if the reader were to meet a friend he would probably the following day be able to recall his appearance, as

well as any conversation that might have taken place. Thus a train of thought may arise either from the recollection of the sight of the person or from the remembrance of any conversation. We meet a person in the street who stops to speak to us, but we cannot recognize him; he alludes to some person or some circumstance, by means of which we recollect who he is, and where we met him. We endeavour to remind a person of a transaction, at length we mention some circumstance, and the remembrance of the whole arises.

308. "I enter," says Dr. Brown, "an apartment in my friend's house during his long absence from home; I see his flute, or the work of some favourite author, lying on the table. The mere sight of either of these awakes instantly my conception of my friend, though, at the moment, he might have been absent from my thought. I see him again present. If I look at the volume, I almost think that I hear him arguing strenuously for the merits of his favourite, as in those evenings of social contention when we have brought poets and philosophers to war against other poets and philosophers. If I look at the flute, I feel instantly a similar illusion: I hear him again animating it with his very touch,—breathing into it what might almost, without a metaphor, be said to be the breath of life,—and giving it not utterance merely but eloquence." The song which we have never heard but from one person can scarcely be heard again by us without recalling that person to our memory; but there is obviously much less chance of such a . . . connection existing in our minds if we have heard the same air and words frequently sung by others.

309. By the mention of London or Paris to a person slightly acquainted with them, ideas principally of numberless houses, churches, inhabitants, &c., present themselves. To another who has frequently visited these capitals, may arise the distant idea of many of the streets, palaces, and the various objects of most importance he has seen. To a third person who has resided long in these cities, in addition to such ideas, and prior in order, the most interesting remembrances of the connections he formed, and the friends with whom he was most intimate, with any important events that have since befallen them, may present themselves.

310. The evil or good influence of men on each other is one of the most important matters in the philosophy of mind. As God will render to every man according to his deeds, it will be no slight aggravation of any one's guilt for him to have been the

unhappy instrument of causing others, in any way, to refrain from doing good, or to be active in the commission of evil. Not the least important of lessons, therefore, is to avoid whatever is pernicious, and to avail ourselves of all possible good as to the things and persons that surround us. "Associate with the lame, and you will learn to limp;" "live with him who prays, and thou prayest; live with the singer, and thou singest." A human being as he comes into the world is, in some respects, everywhere similar: his capacity for improvement, intellectually and morally, are necessarily greatly dependent on the state of society in which he moves. To this state his mind ordinarily too readily accommodates itself, and from it receives discipline. "Christianity," says Law, "is so far from leaving us to live in the common ways of life, conforming to the folly of customs, and gratifying the passions and tempers which the spirit of the world delights in, . . . that all its virtues which it makes necessary to salvation are only so many ways of living *above and contrary to the world*." As the wisest and best have at times a less or greater difficulty in duly controlling their thoughts and trains, even when abstracted from the influence of the world, how much more difficult is it if they mix with the foolish and the more grossly vicious! Truly might our Lord say, "It is impossible but that offences will come. But woe unto him, through whom they come!" when the effects that may arise out of them here and hereafter, as regards both a man's self and others, are duly considered. The importance of these things should, at a proper age, be forcibly impressed on young persons. Valuable lessons may also be learned by noticing the consequences resulting from the folly and vice of those around us. "He," says the Italian proverb, "is a fool who does not profit by the experience of others."

311. To every man the power of himself over others, and of these over himself, is of vast importance. The great majority in all ages are but the creatures of extrinsic circumstances. A few are, to a less or greater extent, superior to such influence. Such think and act for themselves; and whatever be their station, when, under the Divine blessing, they employ their powers aright, are the real nobility of the human race. These especially are in sacred writ thus admonished: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life,

and few there be that find it!" Who, even in the rudest manner, can estimate the influence of mind on mind, through the instrumentality of oral or written language, or the expression of the passions? The power of some on the minds of others, the susceptibility of these, the stolidity or obstinacy of others, and the firmness of a third class in resisting undue influence, deserve serious attention. When alone we should consider ourselves in the presence of God. In a great assembly we should feel as if alone. A man's mental weakness or strength is evidenced in a high degree by his being the master or the slave of extrinsic circumstances; when these are of a pernicious tendency they have little effect if his will be under Divine guidance (358). Extrinsic influence so operating as to rouse the mind without throwing it out of possession of itself exalts all its powers: it renders the mind more enlightened, penetrating, and masterly. A man actuated by a strong passion becomes much greater than at other times: he is at no loss for words and arguments; he transmits to others, by a sort of contagious sympathy, the warm sentiments he feels; his looks and gestures are all persuasive; and nature here shows herself vastly more powerful than art. Without a proper degree of enthusiasm we cannot hope to succeed in any great undertaking.

312. As man can live only in society, all the earthly good he can derive must, under the Divine blessing, thence emanate (1). This should lead all its members to regard each other by a *totally different appreciation from the present!* There is not an instant that each is not enjoying much that is produced by the labour of others. A man can now say, "I am lodged in a house that affords me conveniences and comforts which even a king could not command some centuries ago. Ships are crossing the seas in every direction to bring me what is useful to me from all parts of the earth. In China, men are gathering the tea-leaf for me; in America they are planting cotton for me; in the West India islands they are preparing my sugar and my coffee; in Italy they are feeding silkworms for me; in Saxony they are shearing the sheep to make me clothing; at home powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines that minerals useful to me may be procured. . . . I have roads and canals and bridges to bear the coal for my winter fire. . . . I have editors and printers, who daily send me an account of what is going on throughout the world," &c. Not wealth but MAN should therefore become of supreme importance

to ALL. This truth must be practically acted on universally for the philosophy of mind duly to influence the world (234 and 381). Let us hope the day is not far distant when, under the Divine blessing, the PROFOUND DIGNITY OF HUMAN NATURE will be duly and universally appreciated; when ALL will feel that they are the heirs of a glorious immortality, and therefore comport themselves worthily of their inconceivably high destiny! We can never be sufficiently desirous to realize to ourselves these things; nor anxious enough, we repeat, that ALL shall be partakers of them. *This would be indeed the most glorious of earthly consummations!* Men might then say:—

“No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be cover'd o'er,  
The broken trumpets kindle rage no more;  
But useless lances into scythes shall bend,  
And the broad falchion in a plow-share end.  
Then palaces shall rise; the joyful son  
Shall finish what his short-liv'd sire begun;  
Their vines a shadow to their race shall yield,  
And the same hand that sow'd, shall reap the field.”

Channing, speaking of departed spirits, says, “Could we hear them, I believe they would tell us that they never truly loved the race before; never before knew what it is to sympathize with human sorrow, to rejoice in human virtue, to mourn for human guilt. A new fountain of love to man is opened within them. They now see what before dimly gleamed on them,—the capacities, the mysteries of a human soul (294). The significance of that word IMMORTALITY is now apprehended; and every being destined to it rises into unutterable importance: they love human nature as never before, and human friends are prized as above all price.”

313. “The cheapest and commonest of all pleasures, conversation . . . is the great amusement of life, cheering us round our hearths, . . . stirring our hearts gently, acting on us like the balmy air or the bright light of heaven.” But, however select we may be in the choice of our associates, it frequently happens that, though conversation is not of a tendency grossly improper, there is little in it that can improve. When this happens we should dexterously endeavour to give it a beneficial and pleasing tendency (358). To be inattentive at any time when spoken to should be especially avoided. Politeness also consists in so influencing the mental trains of others as to prevent the arising of

any unpleasant thoughts, and encouraging those of an opposite tendency. Hence we should consider not only the immediate but the remote effect of anything we suggest. Frequently the more indirectly a particular train is excited the more happy the effect. We may sometimes hint at that which cannot be distinctly mentioned.

314. "What we call good sense in the conduct of life consists chiefly in that temper of mind which enables its possessor to view at all times with perfect coolness and accuracy all the various circumstances of his situation, so that each of them may produce its due impression: . . . but to a man of an ill-regulated imagination, external circumstances only serve as hints to excite his own thoughts; and the conduct he pursues has, in general, far less reference to his real situation than to some imaginary one in which he conceives himself to be placed." As far as duty will allow, to bear with every one's humour, to comply with the inclinations of those with whom we associate, never abruptly to contradict nor assume a superiority in any way over any person, to abnegate one's self, to become all things to all men, "in honour preferring one another," is, in minor matters, the way to pass through life most agreeably and advantageously. Young persons, says Dr. Watts, should be taught to observe "what are the peculiar tempers, appetites, passions, powers, good and evil qualities of the persons with whom they have most to do. . . . Prudence consists in judging well what is to be said, and what is to be done, on every new occasion; when to be still, and when to be active; when to keep silence, and when to speak; what to avoid, and what to pursue; how to act in every difficulty,—what means to make use of to compass such an end; how to behave in every circumstance of life and in all companies. . . . Amongst all the accomplishments of youth there is none preferable to a decent and agreeable behaviour, . . . a modest freedom of speech, a soft and elegant manner of address, a graceful and lovely deportment, a cheerful gravity and good humour, with a mind appearing ever serene under the ruffling accidents of human life; . . . a becoming neglect of injuries, a hatred of calumny and slander."

315. The student of mental philosophy, if he can so far control himself as to be SILENT, when under the most exciting circumstances it is desirable to be so, will learn a lesson of no small value. Speech is given to every man, wisdom is attained by few. "He," says an ancient writer, "approaches nearest to the gods



who knows how to be silent, even though he is in the right." There is a time when one may say almost anything. But none when a man may tell everything. "*One unguarded expression may make an enemy for life.*" The French say, "The tongue of a woman is her sword, and she seldom gives it time to rust," and that "A wise man reflects before he speaks, a fool speaks and then reflects." Some do not appear to reflect either before or after they speak. "Many," says the writer of Ecclesiasticus, "have fallen by the edge of the sword, but not so many as have fallen by the tongue." "The tongue," says James, "is a fire, a world of iniquity: . . . and setteth on fire the course of nature; and it is set on fire of hell." (236.) Solomon also says that—

"Death and life are in the power of the tongue."

All great talkers should have the following inscribed in some conspicuous part of their houses:—"IN THE MULTITUDE OF WORDS THERE WANTETH NOT SIN." Some minds are so ill regulated, that they cannot even refrain from the use, or rather abuse of their pens, whence has not unfrequently arisen the most lamentable consequences.

316. The proper action of living minds on each other, greatly assists both the intellectual and moral progress. Other things being equal, each individual advances as he is anxious that as many as possible shall, under the Divine blessing, have equal opportunities, and derive equal benefit from them, as himself. It is difficult to estimate the importance, either of so acquiring knowledge from, or so imparting it to others. We rarely extend our observation, even as far as practicable, to every thing connected with the object of our studies (193). And the greatest admirer of his own parts, may oftentimes find it useful to inquire of others, though of inferior attainments. An ignorant man may sometimes have ideas on particular subjects that have escaped a wiser one. If we are in company, for example, with a traveller, a merchant, an agriculturist, or an engineer, we may endeavour to lead each to discourse of the matters of his own occupation. Whatever attention we may devote to books, the study of *man-kind in the original* should never be lightly esteemed. Those who find it difficult duly to notice their own internal operations, may take lessons, by attending to the trains of thought in the minds of others. This may be learned from books and conversation. The latter is a tolerably accurate index of the mental trains when the speaker is alone. We may, therefore, form a judgment of a

man's character from his conversation, "Out of the abundance of the heart the mouth speaketh."

317. The minds of children being unoccupied, some of our early impressions are the most durable. A kind of instinctive attachment to these, is one of our strongest propensities. The young have usually the sanction of those they love more than any one else, for what they learn. Hence those who derive their opinions implicitly from others, acquire an indiscriminate veneration for all the institutions under which they have been educated, however absurd they may be (231). Very young persons are necessarily without suspicion, and believe everything that is told them, until instances of falsehood warn them to be on their guard. To confide in the veracity of others, is an original principle of our nature, and it retains considerable strength through life. The experience of every man, however, tells him that when he has been called on to give credit to the assertions of a stranger, he has frequently been obliged to suspend his assent. A valuable talent, and one that may be much improved, is the ability to acquire such an insight into the characters of men, that a slight knowledge enables us to form a somewhat accurate judgment of them.

318. In courts of law, not the least difficult of the labours of judges and juries, is to determine on the credit due to evidence. In receiving the testimony of another, we should as far as practicable, consider his general character, whether he has any particular interest in the matter, if he has had sufficient opportunities of arriving at the truth, whether he is competent and anxious to attain it, and whether, all things attended to, he may be fairly considered to be telling all of, and nothing but the truth.

319. Oral is preferable to written testimony. In the former, we can judge from the deponent's appearance and manner, and by a well-conducted examination, extract what might otherwise have remained concealed. A witness is frequently asked a question unexpectedly, this may confuse him, he may equivocate, and by being pressed sometimes all that is important can be extracted from him. Few persons in the presence of a large assembly, and under examination, can be known to equivocate without feeling intensely.

320. The evidence of more than one witness, is highly desirable. By the code of the ancient Hebrews, an offender could not be convicted by one only. (*Deut.* xix. 15.) Sometimes indirect evidence is more important than direct. If one man were to swear

that another had wounded him, he might be perjured. Suppose several unconnected and credible witnesses to depose to a variety of facts, no one of which is in itself conclusive, but in the aggregate, they unquestionably bring home guilt to a person. Here the proof is most cogent.

321. In the improvement of the mind, a most valuable auxiliary is the proper application of *good* books. He that will search for these, and inquire who are the best writers in the various departments of literature and science, will not find it very difficult to acquaint himself with the sentiments of mankind, on the most important subjects. Life is too short, time too valuable, and our responsibility far too weighty, to allow of our minds being occupied with trifles (304). Scarcely anything has a greater tendency to weaken the intellectual powers than light reading, with little reflection. It leaves little trace. The best that can be said of much of it, is, that it does not uphold the grossest immorality (277). Study is irksome to the generality, from their not entering deeply enough into any subject, to take an interest in it. It has therefore not sufficient influence on their wills; their minds are too much engrossed by other subjects.

322. Prior to the perusal of a book, an examination of its preface, table of contents, index, &c., is desirable, that a comprehensive view may be obtained. By taking a cursory survey, difficulties that cannot be conquered at the first reading, may afterwards vanish. Two or more persons reading and comparing their ideas, on the same work, is also desirable. Some of the best books, it may be convenient for the student to possess. In these he can mark in the margin the most valuable passages. From other books he may make extracts of such passages. A common place book, as spoken of by Locke, is also desirable, in the index of which, reference should be made to both the marked passages and extracts. Also an account of books read, with a notice or analysis of each proportionable to its importance, should be kept. Thus a journal of a man's studies would be formed.

323. "Where," says Dr. Watts, "an author is obscure, enlighten him. Where he is imperfect, supply his deficiencies. Where he is too brief and concise, amplify a little. . . . Where he is redundant, mark those paragraphs to be retrenched. . . . Where he argues, observe whether his reasons be conclusive." "If the method of a book be irregular, reduce it into form. . . . Recollect and determine what real improvements you have made" by studying any work. One good book read with laborious

meditation, is of more benefit than skimming over twenty works of little value. Young students are apt to devote too much time to reading, and too little to meditation. Some general idea should be attained of most or all the sciences. "Notions borrowed from any one science, may assist our acquaintance with any other." (281.)

324. A student should be especially familiar with works on education, guides to books, catalogues, especially classified ones, surveys of knowledge, cyclopædias, dictionaries, abridgments, reviews, biographical works, grammars, vocabularies, books of quotations and extracts, abstracts, genealogies, maps, charts, globes, diagrams, plans, prints, models, &c. He may also have, after the example of the ancient Hebrews, some of these, and sentences of great importance in large characters, which may be occasionally changed, suspended about his apartments, (*Deut.* vi. 8, 9; *Numb.* xv. 38, 39.)

325. Our greatest happiness in eternity, is promoted by that which advances our highest good in time. But supposing for a moment, that even "in this life only we have hope," the value of the sacred writings is then altogether inappreciable. This will appear by selecting a single text, "Be," says our Lord, "wise as serpents, and harmless as doves." Looking at the conduct of the great majority of those who have scarcely any sense of religion, where shall one of them be found, who in the most politic management of his concerns, is duly guided, either by the serpent, or the dove? The influence the Bible should have on our eternal concerns must be FELT. Human eloquence is here but as "sounding brass, or a tinkling cymbal." We therefore say to every one of our readers, and especially the younger portion,—

"Keep this blest volume ever near your side,  
At morning's dawn and evening's cooling tide;  
Let all its precepts in your practice shine,  
Let all its promises your joys refine;  
Be all its doctrines in your heart engrav'd,  
And by its grace your precious soul be sav'd."

Forget not that "they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness as the stars for ever and ever."

326. No small portion of the matter that has issued, and that is now issuing from the printing-press, assuredly is little other than a sad proof of the wandering of the mind from the great Fountain of Light (160). We, however, desire by no means to undervalue

good books. They are in the reach of all; *heaven be thanked for them!* "They give to all who faithfully use them the society, the spiritual presence, of the best and greatest of our race. . . . Nothing can supply the place of books. . . . The wealth of both continents [of Europe and America] would not compensate for the good they impart." Even the poor man can now say, "In a corner of my house I have books, the miracle of all my possessions; more wonderful than the wishing-cap of the Arabian tales, for they transport me instantly, not only to all places, but to all times. By my books I can conjure up before me to renewed existence all the great and good men of antiquity, and for my individual satisfaction I can make them act over again the most renowned of their exploits. The orators declaim for me; the historians recite; the poets sing; and from the equator to the pole, or from the beginning of time till now, by my books I can be where I please." (146, 147.) In the perusal of a book it is, however, not the author, but the value of what he says, that should influence us. Authority is a frequent hindrance. The Lord Jesus says to his disciples, "Call no man your father," i. e., so that your understanding is unduly influenced. Scepticism is a characteristic of a contracted mind; credulity is a characteristic of a weak one. Habit and authority, both lawful and unlawful, enable even strong minds to bear things which, but for them, would be unendurable. "One of the chief arts of self-culture is to unite the childlike teachableness which gratefully welcomes light from every human being who can give it, with manly resistance of opinions, however current, of influences, however generally revered, which do not approve themselves to our deliberate judgment." Truth and right, whether attained by many or by few, are unchangeable, eternal, and everywhere and always obligatory. They are in no degree influenced by the less or greater number of their votaries (209).

327. Much of our knowledge is derived from analogy; this is a certain relation and agreement between two or more things. We observe a great resemblance between our earth and the other planets; analogy, therefore, leads us to conclude that they are inhabited. By it geologists tell us that they "can decide upon the nature of animals that have been extinct for thousands of years, from a few bones entombed on the earth's surface." We see that to the whole of mankind the great law obligatory on them is LOVE (1). Analogy leads us to conclude, first, that, with the exception of that part of the creation under Satanic

influence (169), this law is strictly obeyed everywhere else throughout the whole society of the intellectual universe: secondly, that the redeemed among men will hereafter form a part of this inconceivably glorious association. Whence we may in some degree perceive the force of the following passage:—

“Since the beginning of the world men have not heard,  
Nor perceived by the ear,  
Neither hath the eye seen, O God, beside Thee,  
What He hath prepared for him that waiteth for Him.”

An example of wrong application of analogy is seen in ascribing certain forms to angels, which are sometimes represented as human figures, with the wings of birds. As analogy does not afford certain evidence, we may err, unless we apply it cautiously.

328. However active we may be in our inquiries after truth, in its reception the mind is passive. With reference to any particular matter, there is a state of ignorance, of doubt, or of certainty. If we are in doubt, it is either because sufficient evidence has not been attained to compel the assent, or because we are incompetent judges of the nature of such evidence. The man of education, therefore, does not make his own knowledge the test of assent or dissent in everything. Any individual has comparatively little time to unfold the mysteries of nature. For much that we acquire we are obliged to the testimony of others. Whilst, therefore, we ought not to give credit but on sufficient evidence, we ought not to refuse our assent when this is afforded. An eastern prince would not believe that water could become solid. (See *Appendix*, Note V.)

## CHAPTER IV.

## THE BODY.

329. All are sensible of the intimate sympathy existing between the body and the mind. If the former be disordered, the mind cannot act with its wonted energy. If the mind be disquieted, the body quickly feels the influence, first temporarily and then permanently, sometimes terminating with loss of life. Both body and mind then require to be duly disciplined, and their reciprocal influence well considered. Happy those who are as anxious to be emancipated from *mental* as from bodily ill! With regard to the substance of the soul, "I feel," says Dr. Good, "incompetent to enter into the question concerning the actual essence of the mind, and am perfectly content to take its general nature, powers, and destiny from the only volume [the Bible] which is capable of giving us any decided information."

330. The ancients, and especially the Greeks, were convinced that the mind could not be in a healthy state unless the body was likewise in health; and no means were thought, either by philosophers or physicians, to be more conducive to preserve or restore bodily health than well-regulated exercise. Hence gymnastics occupied nearly as much time as all the other parts of education, and bodily exercises continued to be cultivated by persons of all ages, giving that beauty of form in which the Greeks so excelled. Lieut.-Colonel Sir T. L. Mitchell, speaking of a young aborigine of Australia, says that "he was a very perfect specimen of the *genus homo*, and such as is never to be seen except in the precincts of savage life. . . . His motions in walking were more graceful than can be imagined. . . . In vain might we look among thousands of that class [the civilized] for such teeth, such digestive powers; for such organs of sight, hearing, smelling, tasting, feeling; for such powers of running, climbing, or walking; for such full enjoyment of the limpid water, and of all that Nature provides for her children of the woods. Such health and exemption from disease, such intensity of existence, in short, must be far beyond the enjoyments of civilized men."

331. In the early periods to which the scriptural history refers we do not meet with those unreasonable prejudices against hand-

labour which now prevail. "The entire circle of achievement which man had effected in the natural world was in ancient times too immediately and too obviously connected with the labour of the hands (which is, in truth, the great primary source of wealth), for any feeling regarding it to prevail but one of high estimation." All the good each individual derives must, as has elsewhere been said (312), proceed from society. Different capacities are given to men by God (2), that each of them may be applied for its wellbeing, and should generate in ALL universal love. That the right application of these capacities should by any persons be thought degrading, is assuredly one of the most monstrous errors conceivable (234). How can society be rightly constituted, *i. e.*, in accordance with the Divine will, amongst those who look contemptuously on labour, which is a means of all they enjoy? (312-381.) What unspeakable ingratitude are these persons guilty of, to both their fellow-members of society, and to the great Author of all good Himself! In after times, when men become more enlightened, they will assuredly find it difficult to believe such a state of things could ever have existed. "Fashion," says Channing, "is a poor vocation. Its creed, that idleness is a privilege, and work a disgrace, is among the deadliest errors. Without depth of thought, or earnestness of feeling, or strength of purpose; living an unreal life, sacrificing substance to show, substituting the fictitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, *fashion is among the last influences under which a human being who respects himself, or who comprehends the great end of life, would desire to be placed.*"

332. Immoderate exertion should be avoided, and especially of both body and mind simultaneously. The situation and size of our habitations, their warmth and ventilation, should have proper attention. The less artificial heat any person can be habitually comfortable with the better. When the weather is suitable, the longer the time spent in the open air the more desirable, consistently with the discharge of our other duties (50). Daily ablution of the whole body by bathing, or affusion of tepid or cold water, with friction, are generally much to be recommended. Periodical friction of the skin is a species of artificial exercise, and seems, therefore, desirable for persons incapable of bodily exertion, the aged especially. A groom well knows that the ratio of cheerfulness and endurance is greatly in favour of horses that have been well groomed; and physicians are fully



sensible of the sympathy between the skin and the alimentary canal.

333. A moderate quantity of sleep only seems necessary, but this is in some degree dependent on the individual. Wesley, the founder of the Methodists, tried several experiments to ascertain the quantity he required, and found that by reposing from ten till four his body and mind were in the best attainable condition.

334. Attention both to the quality and quantity of food, liquid and solid, to the process of digestion, and all that is connected with it, is also obviously necessary. "Health," says Channing, "lightens the efforts of body and mind. It enables a man to crowd much work into a narrow compass. . . . I cannot but look upon it as a good omen that the press is circulating among us cheap works, in which much useful knowledge is given of the structure, and functions, and laws of the human body. . . . Let the mass of the people be instructed, . . . that disease is not an accident, but has fixed causes (many of which they can avert), and a great amount of suffering, want, and consequent intellectual depression, will be removed." Everything is of importance that has a tendency to lay the foundation of a sound bodily constitution. The amount of stamina with which a man is born has necessarily a less or greater amount of influence, but acquired habits do far more to determine the duration of life. "Nature," says Rousseau, "intended that children should be children before they are men; and if we attempt to pervert this order, we shall produce early fruit, which will have neither maturity nor savour, and which soon spoils; we shall have young learned men and old children." In the first years of life the great objects should be to attain a robust bodily constitution, and to prevent the acquisition of bad habits. A well-cultivated mind in a healthy body is assuredly an unspeakable blessing. Here the condition of the body too often impedes the intellectual advancement; hereafter, the spiritual body will altogether contribute to the progress of the soul.

335. The worst forms of indigestion and nervous depression are those which arise from excessive application of mind or disordered affections, joined with unrestrained indulgence in the pleasures of the table. Immediate, and especially laborious, exertion after a full meal, should be avoided, especially by the weak. Active digestion is incompatible with active bodily or mental labour. The nervous influence is a capital which must

be husbanded. Any exertion is prejudicial which tends to create a demand disproportionate with the supply. It is, however, "the part of wisdom . . . not to despise . . . the corporeal pleasures. . . . The gratification of all our appetites contributes, both directly and indirectly, to health and happiness." "How many delightful associations, how many springs of domestic enjoyment, flow from the regularly returning social meal!"

336. It seems almost superfluous to insist on the utter opposition between the pleasures, or rather privations and pains of the sensualist, and the sublime gratification of those who continually aspire after intellectual and moral advancement. Intemperance kills more than the sword. He that has acquired the habit of denying himself every unholy gratification, and also the habit of constant perseverance in the pursuit of good, will go on, under the Divine blessing, conquering and to conquer all that militates against his temporal and eternal welfare. "I have," says Flint, "long been in the habit of measuring the character, mental power, and prospects of the young who are brought by circumstances under my observation, by the power which they evince to resist the suggestion of the senses. In the same proportion as I see them rising above the thralldom of their appetites, capable of that energy of will that gives the intellectual control over the animal nature, I graduate them higher in the scale of moral power." "Since," says Law, "there are states of the body which favour holiness, and these states depend much upon our manner of living, it is absolutely necessary that we avoid every degree of indulgence, every kind of irregularity and idleness, or other course of life, that may make our bodies less active, less pure, and less conformable to the duties of religion." (*Christian Perfection.*)

337. The language of Scripture is very emphatic: "Know ye not," says Paul, "that *your body is the temple of the Holy Ghost*. . . . And ye are not your own, for ye are bought with a price. . . . If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. . . . I beseech you, therefore, . . . that ye present your bodies a . . . sacrifice, holy, acceptable unto God, which is your reasonable service." The dominion over the appetites in different persons is remarkable. The more we attend to pain the more it is aggravated. Reid remarks that acute sensation may be deadened if the mind be vigorously directed to another object. A person in

the agony of gout was in the habit of playing at chess. As the game advanced, the sense of pain became less perceptible, and the duration of the fit appeared shorter (72).

338. Our limits only allow us to say a few words on the doctrine of temperaments, which is very ancient. A French writer considers the body as consisting of three great groups of organs. The first group is in the *cranium*, wherein the mental faculties reside. The second is in the *thorax*, and contains the lungs and heart, employed in sanguification. The third is in the *abdomen*, the members of which are employed in the processes of digestion. The temperaments have been divided into, 1, the choleric; 2, the phlegmatic; 3, the sanguine; and, 4, the melancholy. The characteristics of the first are susceptibility, quickness, and energy. The characteristics of the second are, in a great measure, the reverse of these. The characteristics of the third are quickness, without much perseverance or depth of thought; versatility of temper, with a tendency to pleasure and fondness of admiration. The fourth has sometimes little susceptibility, but great firmness, deep reflection, constancy in friendship, with a tendency to despondency and misanthropy.

339. To say something of the soul after its departure from the body will, perhaps, not be thought irrelevant. Some entertain what appears to us an erroneous opinion, namely, that when the body dies the soul becomes insensible. Not only can the soul exist without its present body, but hereafter it cannot exist with it: "Flesh and blood cannot inherit the kingdom of God." At the sounding of the last trumpet the bodies of the living will be changed: "This corruptible must put on incorruption." As the soul, then, still lives after the death of the body, the simple question is, whether the Divine Being is pleased to *reduce it to a state of insensibility*. This can be learned only from sacred writ, many passages of which assure us that the soul is not reduced to this state. This was the opinion of both Jews and Christians in the apostolic age, and has so continued to our own times. Dr. Campbell remarks that the consciousness of departed spirits after death was a standing article in the popular creed of the Jews before the Christian era. In the separate state, the soul of the good man "is no longer exposed to that conflict with the flesh which formed the hardest part of its former warfare; it is free from those tumultuous passions which disturbed its peace. . . . We shall then be removed from all the din and bustle of the

world; from all the weary exertions to sustain life in ourselves and in those dependent on us;" from all the sin and suffering to which flesh is liable.

"There the wicked cease from troubling;  
And there the weary be at rest."

340. If separate spirits are cognizant of what is passing here, what must be the feelings of deceased parents when their children become more and more depraved as they advance in years, and what an aggravation to those parents who have themselves led their children into bad habits! (310.) What, also, must be the feelings of writers in favour of immorality, whose works have a pernicious influence long after their deaths! What of legislators, who, by passing unrighteous enactments, assist to prejudice the welfare of multitudes for ages! Assuredly these are very grave matters.

341. Our present condition is obviously but

"The bud of being, the dim dawn,  
The twilight of our day, the vestibule;  
*Life's* theatre as yet is shut, and death,  
Strong death, alone can heave the massy bar."

"When first an infant draws the vital air,  
Officious grief should welcome him to care;  
But joy should *life's* concluding scene attend,  
And mirth be kept to grace a dying friend."

Paul was therefore desirous "to be absent from the body, and to be present with the Lord." (See *Appendix*, Note W.)

## CHAPTER V.

## THE WILL.

342. We have observed that there is in every man a certain degree of natural and acquired energy, which in all may be greatly augmented. Happy are those who possess it in the highest degree if they employ it with moderation. This energy continually works in all for ill or for good. In each there is necessarily a power of determining the direction of such energy. To this we apply the term—*will*. Excepting when the mind so sleeps as not to dream, the will always acts. It should in all be the ruling power. Two dominant powers cannot exist in one mind (25). Unlimited good arises from the subjection of the human to the Divine will. Unlimited evil arises from man's disregard of the Divine will. Setting it at nought has caused all the suffering that has arisen, and will cause all that shall hereafter arise in the world. In every man the right regulation of his will under Divine guidance is therefore truly *the one thing needful!*

343. Things inanimate are necessarily obedient to the will of heaven. The motions of the planetary world proceed with unvarying accuracy. Man's being endowed with freedom of the will is the greatest gift from above, nothing less than the offer of a glorious IMMORTALITY! He, however, possesses this freedom but to a limited extent. His choosing the right in being led by the Holy Spirit is his chief glory; and conversely. In the latter case he has too often not even sense enough to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"

344. How vast is the difference of the human will compared with the Divine will! Good men even are all less or more chargeable with inconsistency; one moment pursuing good, another moment earnest in the pursuit of evil; at one time acting with inflexible obstinacy, at another with weakness utterly childish: one time rightly employing the gifts of heaven with no inconsiderable energy, at another acting with a folly bordering on insanity: at one time acting with almost angelic submission to the Divine will, at another devoting their appetites, passions, or affections, to the most lamentable ends. Even the best of men are but contradictions. Not so as to the Most High; He is

"the same yesterday, and to-day, and for ever." With Him there is "no variableness, neither shadow of turning." His infinite power is ever employed in promoting the happiness of His creatures, and thereby His own glory. His "dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And He doeth according to His will in the army of heaven, and among the inhabitants of the earth. And none can stay His hand, or say unto Him, What doest thou?"

345. That the influence of the memory on the will is incalculable, has elsewhere been observed (191). The influence of the *appetites, passions, and affections*, is yet greater. By these we mean all things (excepting the memory) corporeal, intellectual, and moral, that can act on the will. On them necessarily depend to a great extent the power extrinsic action and invisible influence shall have over a man, and the habits he forms. And on all these depend the formation and state of his memory (253). *The nature of the trains of thought from the cradle to the grave in every man therefore depend greatly on his appetites, passions, and affections.*

346. Having elsewhere seen that there is both a natural (2) and an acquired (253) individuality of character in every human being, we have next to consider of the *general* and *particular* determinations of the will. Every sane person has certain objects to the attainment of which he applies the great force of his mind. To suppose a man to exist without some end is absurd. The pursuit of the main object of his life is what we call the *general* determination of the will. An example is furnished in a merchant whose chief anxiety is to accumulate wealth. Such a person is especially addressed in the following words of the Lord Jesus, "Where your treasure is, there will your heart be also;" *i. e.* Whatever is your ruling passion, or the great object of your affections, to it will tend most of your thoughts and actions. Valerius Maximus gives us a remarkable example in the case of a miser, who took advantage of a famine to sell a mouse for two hundred pence, and then famished himself with the money in his pocket (224).

"Search then the ruling passion: there, alone,  
The wild are constant, and the cunning known;  
The fool consistent, and the false sincere;  
Priests, princes, women, no dissemblers here.  
This clue once found, unravels all the rest,  
The prospect clears," and each one stands confess'd.

347. The miscalled glory to which the warrior aspires "is not a mere inspiring genius that occasionally descends to rouse or invigorate. It is the soul of his continued existence; it marches with him from station to station; it deliberates with him in his tent, it conquers with him in the field, it thinks of new successes in the very moment of vanquishing; and . . . is wakeful in his very sleep, bringing before him dreams that almost renew the tumults and the toils of the day."

348. Pope thus again alludes to the ruling passion :—

"'Odious! in woollen! 'twould a saint provoke,'  
Were the last words that poor Narcissa spoke;  
'No, let a charming chintz and Brussels lace  
Wrap my cold limbs, and shade my lifeless face:  
One would not, sure, be frightful when one's dead—  
And—Betty—give this cheek a little red.'"

349. Having thus adverted to the ruling passion in the merchant, the warrior, and the fine lady, let us notice an example of it in the Christian. Cowper, speaking of Whitefield, says :—

"He followed Paul—his zeal a kindred flame."

"At seven in the evening," says Whitefield, "I preached in the open air to a great multitude; all was hushed and exceedingly solemn; the stars shone exceedingly bright. Then, if ever, I saw by the eye of faith Him who calleth them all by their names. My soul was filled with a holy ambition, and I longed to be one of those who shall shine as the stars for ever and ever. My hands and my body were cold; but what are outward things when the soul within is warmed by the love of God. Oh, that I may die in the field!"

350. *Of what unspeakable consequence, then, is it to the temporal and eternal welfare of every man, as to what is the general determination of his will!* In some it frequently leads to almost every imaginable absurdity, and sometimes to insanity and to death. This determination should be regarded, with reference to the less or greater degree of influence that may be acquired over a man, as his ruling passion is treated by another person.

351. By the *particular* determination of the will, we mean that which influences a man at *any moment*. Suppose our merchant (346) to resolve on absenting himself from his counting-house for a day's relaxation. On such an occasion we may imagine his ordinary attention to profit would be superseded by the pursuit of pleasure. Here the general and particular determinations of the will are somewhat at variance. They would

harmonize if at another time the merchant were anxiously employed in the search after some lucrative employment of wealth. The particular determination of the will is necessarily governed to a great extent by the general determination. The former is but an episode of the latter. Consequently if this be not directed to a right object, the particular determination cannot ordinarily be. Again, if this is not constantly in a fitting state, the general determination cannot be so. Frequent aberrations, though comparatively trifling, must necessarily greatly impede the progress to that intellectual and moral perfection to which each with all the energy of his will should ever constantly strive to approximate (*Mat.* v. 48). The state of the will of any individual at any moment, therefore greatly depends on his previous habits (253).

352. Individuals differ in nothing so much as on what each person sets his affections, and the feeble or powerful determination of the will to evil or to good. Vigorous determination to the former is man's greatest degradation. A feeble determination of the will to a mixture of good and ill, but preponderating towards the latter, is the state of too many. They therefore make shipwreck of their real happiness here, and, necessarily, to a less or greater extent, unfit themselves for a higher state of existence. When a man has reached mature age without making due efforts to render his appetites, passions, and affections, subservient to his will, the difficulty to obtain the mastery continually augments. His passions sometimes assume a delirious violence, and he is distinguished from the brute principally by the greater skill with which he pursues their gratification. When from our own conduct, or that of others, or of both, the will is not rightly regulated—like a ship without a rudder—a man is driven hither and thither wherever his passions carry him. The will is thus too often the servant of the passions. If a man's opponent were some other person, the oppressed might grapple with his antagonist; but, when a man resigns the dominion of himself to an internal foe, the working is often too insidious to be readily comprehended, and the subjection is sometimes of the most abject kind.

353. Of this, the sensualist affords an example. Rush relates of an habitual drunkard, who, when urged by his friends to reform, thus replied: "Were a keg of rum in one corner of a room, and were a cannon constantly discharging balls between me and it, I could not refrain from passing before that cannon in



order to get at the rum." The power of the appetites, &c., over some persons, compared with their power over others, and over the same individual at different times, greatly varies. We find no less a person than Paul exclaiming, "The good that I would I do not, but the evil which I would not, that I do."

354. *Each of us can never be sufficiently anxious about the right regulation of his appetites, passions, and affections.* From the foundation of the world to the present hour, what evil, what suffering, have arisen from neglect of this to individuals and to society! So fearful is their magnitude, that possibly by the Most High alone can it be duly estimated. How incalculably different is the condition of the man in whom the appetites, &c., are all causing evil, to his in whom they all, under the Divine blessing, harmoniously work together for the present and future happiness of himself and society! (310) With reference to these things, one of the most delicate and difficult of parental duties is the proper training of young persons. To them the necessity of rightly disciplining the will can scarcely be enough insisted on.

355. "*For a man to know himself is the hardest thing in the world.*" In a late translation, David's supplication to God is thus rendered:—

"Who can discern his errors?

Cleanse me from those which are hidden from me."

(*Psa. xix. 12.*)

He that is a stranger to himself is necessarily a stranger to God, and therefore to everything that can make him wise or happy. Seneca speaks of a girl that suddenly lost her sight, but at times seemed insensible of it, complaining that the house was dark! So it is with a man ignorant of himself; hence the force of the following passage:—

"Commune with your own heart."

A wise man sees those frailties in himself which others cannot discern. A foolish man is blind to those blemishes in his character which are apparent to every one else. "Few persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives." But the wounds of conscience, like those of the body, cannot be cured till they are probed to the bottom. A man should know the worst, and thence learn two most important lessons, namely, to think humbly of himself, and be contented to be thought humbly of by others. "If," says an

ancient writer, "I see myself, my horror is intolerable! If I see not myself, death is unavoidable!"

356. Some, from ignorance both of what they *are*, and what they *ought* to be, glory even in their vices! These may emphatically be said to know not that the light within them is darkness (233). It has well been asked, "Why do men pray . . . when they come to die, but that they begin a little better to know themselves?" "No work of the most exalted genius," says Channing, "can teach us so much as the revelation of human nature in the secrets of our own souls, in the workings of our own passions, in the operations of our own intelligence, in the retribution which follows our own good and evil deeds, in the dissatisfaction with the present, in the spontaneous thoughts and aspirations which form part of every man's biography. The study of our own history from childhood . . . is a study to make us nobly wise." *What knowledge is comparable to the knowledge of one's self?* What are truly a man's mental maladies? and how may they be cured? Every man should therefore ask himself, What are all the causes that retard my intellectual and moral progress? Our mental disorders cannot be adequately exposed, so as to be curable by any human aid. He only who created and upholds us can truly be the Physician of our souls. Whilst a man does not unduly abstract himself from the influence of the things and persons around him, the more he is devoted to internal exercises, and advanced in singleness of heart and humility, the more diffusive and sublime will be his knowledge, coming as it does from above. To be a learned man is one thing; to be a truly wise one is another, and often a very different one (161—165).

357. Much might be written on the reciprocal influence of the affections and our intellectual state. Vain is the hope of the man who expects that the improvement of the latter will duly progress whilst he is regardless of the former. To conceive beautiful thoughts concerning moral goodness is in many persons easier than to practise them. An exclusive pursuit of knowledge, not subservient to practical love of man and piety to God, tends to an atrophy of the best feelings. Sad is it for a man for these to remain, to a certain extent, undeveloped in him from the misconduct of others. Still more sad for him when this arises from his own doing. Happy would that man be in whom a due regard for others is cherished, and properly responded to by them. Each affection, as well as each intellectual

faculty, requires cultivation. Man may learn to be courageous, prudent, or just, as he may learn how to calculate, to measure, or to write. With regard to insanity, Pinel found that, of professional persons, those were principally afflicted who belonged to vocations in which the imagination is ardently engaged (277). "Hence the Bicêtre registers were chiefly filled from the professions of priests, artists, painters, sculptors, poets, and musicians; while they contained . . . not one naturalist, physician, chemist, or geometrician." A melancholy reflection, and one calculated to call forth our tenderest sympathies, is, that those persons who are "of the greatest mental excitement, of the warmest passions, the most active imagination, the most acute sensibility," are most liable to insanity. In some persons, the intellectual faculties appear to have sustained little comparative injury, whilst the affections are in a highly morbid state. In such, the power of self-government is usually much impaired. Esquirel and Pinel consider that, in all insane persons, the affections are greatly disordered. Of every human being, it may be unquestionably affirmed that, in a less or greater degree, he sustains a loss of good, and acquires an amount of ill, from the undue cultivation of his or her affections. Were the injuries men thence sustain from themselves, and from each other, visible to the corporeal eye, it is no hyperbole to affirm that the world would appear but one vast hospital! The more attentively the subject is considered, the more assured we shall be, that *moral evil is the great cause of all suffering* both in time and in eternity (181).

358. We should therefore endeavour so to regulate our mental state as for it to be always in the best order for any and every occasion that may arise, from calm contemplation to vigorous action (311). *At every moment* of a man's existence there must be a *condition of the mind preferable to every other*. This he should earnestly desire to attain. Such a state of intellectual liberty is for every man a consummation most devoutly to be wished. Assuredly the truly good man ought not to be regardless about his mental state, ANY INSTANT OF HIS WHOLE LIFE; i. e. as to what trains are passing through his mind (236); and whether he may humbly consider they are those alone which are truly most in accordance with the Divine will (161). In the language of Paul, he should bring "into captivity every thought to the obedience of Christ."

359. A man cannot be too solicitous as to,—What has been? What is? and—What he may expect will be the great object

of his thoughts? Each morning, noon, and night, he should ask himself, To what state have my mental habits brought me? Whither are they carrying me? What is now the general, and what the particular determination of my will? To what do they tend? What has caused them to be in this state? What are the consequences I am superinducing on myself and others, as regards my own and their eternal destiny? What thoughts *do* occupy my mind? And what *ought* to occupy it? Each night he should ask himself, What intellectual and moral progress have I this day made? What ought I to have made? What may I hope to make to-morrow, and each succeeding day of my life?

360. Every man should also keep a diary of his mental operations, noting periodically less or more of his trains. As more brilliant or more important ones sometimes arise, a separate book for recording these may be also kept. It is therefore convenient never to be without a pocket-book in which everything of consequence may be noted. This may also be done with reference to the observations of others; and both should periodically be methodized. A capacity for the orderly classification of the ideas, if not cultivated in early life, cannot easily be acquired as men advance in years (322).

361. We attend to the workings of the mind rather than to the mode of its operation; this should not be. How can we rightly govern our thoughts and trains unless we understand the mechanism of the mind? Constant attention then is necessary—

1. To this mechanism.
2. To all the influences, evil and good, to which we are liable.
3. To the way the mind operates, *i. e.*, to our mental habits.

Whether the mind be employed about its own internal state, or another subject is obviously very different. When a man is angry with another, he does not think of the passion of anger, nor of his own mental condition; but of the offence about which he is excited, or the offender, or both. When the mind is properly meditating on its own operations, all things extrinsic (excepting so far as the consideration of them is illustrative), are kept out of view. The power of attending to our own minds is the last of the intellectual faculties that unfolds itself. In a great part of mankind it is never duly developed, though THE GREATEST OF ALL ATTAINMENTS IS THE RIGHT REGULATION (UNDER THE DIVINE GUIDANCE) OF THE THOUGHTS.

362. To every man, every instant of his life, one of the most

profoundly interesting questions, is, Whether his will is or is not dominant ; i. e. *whether he does or does not truly govern himself* (352).

363. Though assistance from above is freely offered, man has to determine whether he will or will not receive it. By rejecting it, and thereby becoming susceptible of all evil, the mind gets into a state of reverie or of a less or greater degree of distraction ; and every way misapplies its powers (217 and 225). By the mind being Divinely guided, and therefore not being obnoxious to evil of any kind, the will, always paramount, gives undivided and continued attention to proper subjects. The best associations only are made and recalled (195). The influence of the memory is thus always beneficial ; and the intellectual and moral powers being in their best state, the soul continually progresses in wisdom, and virtue, and happiness !

364. But where is the man who duly endeavours to discipline himself corporeally, intellectually, and morally ? Where is he who is led by the Holy Spirit as he ought ? For though an individual have the offer of all necessary assistance from *above*, it also requires constant solicitude on *his own part* duly to regulate his mental state. What then must be the position of those who are never careful to perform their own parts aright, nor, consequently, duly anxious for Divine aid ? The reply is, the past and present condition of the generality of mankind. We must remember that every man throughout life, is liable to be acted on by several kinds of influence, all dissimilar, and acting both separately and combinedly, for ill or for good. These have all been adverted to, and will presently be recapitulated (367). How far removed men in general are from a due appreciation of *each* and of *all* of them, is apparent, by taking for example the connexion of ideas. Though several thousand years have elapsed since the creation of man, countless millions of human beings have arisen, and several hundred millions now exist, there is not (we believe) to be found, 'as we have before observed, amongst all the labours of the learned, any work that clearly developes the laws which regulate the rise and succession of thought (12) : though the proper comprehension of these laws has ever been, and is to every human being of the very highest importance, every moment of his life, not only as regards his eternal but even his temporal happiness. All this is so little credible that we only believe it because our assent is compelled (328). A confirmation of what is here said is to be found in the quotations on our title page. Nothing therefore can be

more obvious than THE IMPOSSIBILITY OF RIGHTLY REGULATING OUR MINDS, WITHOUT DIVINE ASSISTANCE BEING CONSTANTLY AFFORDED.

365. He that is not convinced would not believe, though to enlighten him one rose from the dead. To imagine that every human being who rightly desires to be led, is left to his own direction either partly or wholly by God; is then highly derogatory to His infinite wisdom and benevolence. A question here arises, namely, whether when Divine guidance is withdrawn, the mind does not thereby necessarily become liable to Satanic influence constantly acting; or whether the mind can at any time be without both good and evil invisible influences (172, 173). To be anxious about this, may appear to be presumptuous, as we already know sufficient to instruct us as to our duty. The question however deserves consideration, evincing as it does, that the more the nature of mind is attended to, the more apparent is the necessity of Divine guidance, seeing that even the best among men know but imperfectly the influences to which they are liable. "That one person," says a recent writer on mesmerism, "should be able by the simple exercise of his own will, to influence the will, alter the state, and regulate the actions of another; of another too, who is distant and altogether unconscious of being the subject of such influence, is certainly very hard to believe . . . . It has however been asserted and strenuously maintained for more than half a century by persons whose statements are entitled to attention." If this cannot be impugned, an additional argument is also afforded to those who are sceptical of Satanic influence (168). If one human spirit can act on another in the way just mentioned, surely invisible spirits may have this power. To every one it is of profound importance, to consider as to all the modes and each distinct mode by which the will may be prejudicially acted on; arising especially from temptations of every kind, and in a greater degree those to which a man is obnoxious on account of his peculiar idiosyncrasy and habits (2 and 253). We should also humbly endeavour with all our powers to appreciate the unspeakable importance of Divine guidance (161). Truly may it be said, "Blessed are the pure in heart." Here they are "led by the Spirit." Hereafter "they shall see God." Each of us may therefore thus address Him—

"I will praise Thee; for I am fearfully and wonderfully made;" adding, when we survey not only the mechanism of our own

mind but also that of the whole constitution and course of things—

“Marvellous are Thy works;” (184)

and humbly asking,—

“What is man, that Thou art mindful of him?”

366. Here another profoundly interesting inquiry arises, namely, why any idea or train, in any mind, at any moment, is there preferably to any other? This may otherwise be expressed, *what determines the state of a man's mind at any and every moment of its mortal existence?*

367. To answer this question, it is as far as practicable necessary to attend to,—

1. The state and influence of the memory (149, 190).
2. Whether the mind is or is not acted on extrinsically. If it be, in what manner? (18, 35, 43, 310.)
3. The operation of the appetites, passions, or affections (345).
4. Whether the will is under Divine guidance, it being thereby preserved from all evil? (161, 363.)
5. If a contrary state of things prevail, to what kinds of evil (*i. e.* invisible, intrinsic, extrinsic, or a combination of any or all these) is the will obnoxious? (172.)
6. Is it, or is it not dominant, and if the former what is its particular determination? (351.)

Everything imaginable necessarily at some time or other has its influence on the mind. As the circumstances in which we are placed may be almost infinitely varied, so necessarily may be the thoughts thence arising and the trains which follow; and as the will is variously disposed, different trains may arise from the same idea being present to the understanding under similar circumstances (255). We must remember what has been elsewhere stated, that each mind has its own peculiar mode of connecting ideas (244). And that *the great law which regulates the rise and succession of thought*, in the mind of every human being from the cradle to the grave, therefore, as has also been said, *is simply that of HABIT* (253).

368. This law is then truly worthy of the Divine benevolence. Consequently it can scarcely enough be insisted on, that every man's desire and only aim should be, to habituate himself to the exclusive and earnest pursuit of the great, the beautiful, the grand, the lovely, the good, the divine; in a word of all that most ennoble human nature, of all that brings us constantly nearer to infinite perfection! (197.) He is thus making *the greatest attainable earthly happiness*, the preparation to enable

himself to be a partaker of *the inconceivable and eternal joys of the blessed!*

369. That the trains of thought in every mind are now dependent on a variety of circumstances is abundantly obvious. "To a man in pain or grief, whose mind, by these means, is attentive only to one object or consideration; the same scene or the same form will produce no feeling of admiration, which, at other times, when his imagination was at liberty would have produced it in its fullest perfection . . . . There is no man, for instance, who has not felt the beauty of sunset, yet every one can remember many instances when this most striking scene had no effect at all upon his imagination." "How different are the trains . . . . in health and in sickness, after a temperate meal and after a luxurious excess! It is not to the animal powers only that the burden of digestion may become oppressive, but to the intellectual also . . . . When the bodily frame has recovered from disease (and when in the first walk beneath the open sunshine, amid the blossoms and balmy air of summer), there is a mixture of corporeal and mental enjoyment, in which . . . . images of pleasure arise from every object; that in other states of health might have excited no thought or emotion whatever."

370. Crabbe, in his "Lover's Journey," describes a youth riding to a neighbouring town to meet the lady he loved. Full of joyful anticipation, though his route lay through a miserable country, he sees nothing but beauty. On arriving at the lady's house he finds she is gone on an excursion, and has left a note requesting him to follow. He mounts in very bad humour, and though he now travels through a beautiful country, he sees nothing but deformity. He meets his charmer, returns with her by the same route, and on the following day they go home through the miserable country he first traversed: but the lady occupies so much of the gentleman's attention, that neither the monotony of one road nor the beauty of the other, is heeded by him.

371. To every human being the following questions refer,—  
Where is he—

Who can at all times regulate his attention wholly by his will?  
In whose mind airy notions do not sometimes tyrannize, and force to hope or fear beyond the limits of sober probability?  
Who is duly anxious to attain and be practically guided by the whole truth, and nothing but the truth, as to that on which depends his present and eternal welfare?



Whose mind is free from all evil influence, visible and invisible, extrinsic and intrinsic ?

That can be subject to temptation of every kind and remain unhurt ?

Who at the close of any day of his life can be satisfied that from the time he awoke not one idle thought has arisen in his mind ?

Who can pray to God, "Thy will be done in earth, as it is in heaven ;" and be willing to sacrifice everything, that as far as in him lies the Divine will may be so done ?

Who is duly anxious for his mind to be always in the best state man is capable of attaining ?

Who is at all times duly prepared to exchange time for eternity ?

Whose mind is, as it ought to be, duly under the guidance of the Holy Spirit ?

If any object that we advocate an impracticable morality, the reply is, make the nearest approximation to it in your power. "Strive," says our Lord, "to enter in at the strait gate. For many, I say unto you, will seek to enter in and shall not be able." (311.) "Our blessed Saviour and his apostles," says Law, "call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world. To renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness ; to be as new-born babes that are born unto a new state of things, to live as pilgrims in spiritual watching, in holy fear, and heavenly aspiring after another life. To take up our daily cross, to deny ourselves, to profess the blessedness of mourning, to seek the blessedness of poverty of spirit. To forsake the pride and vanity of riches, to take no thought for the morrow, to live in the profoundest state of humility, to rejoice in worldly sufferings. To reject the lust of the flesh, the lust of the eyes, and the pride of life ; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them. To give up our whole hearts and affections to God." (*Serious Call.*)

372. At the close of each day the good man should consider if, from the moment he awoke, his trains of thought had by some miraculous stenography been taken down, how much he would desire to expunge, how much to amend, and how much to add, to satisfy his own conscience. Who would not blush at reviewing much of the contents of a book so made, antecedently to the proposed alterations ? Who would be willing to show it in such a state to his most intimate friends ? How wretchedly then do we err in allowing our minds to be occupied with thoughts unfit for their review, and in being regardless of our mental state meeting the ken of Him who is of purer eyes than to behold iniquity ! (218.)

373. As to each human being, *that every one of the thoughts that ever occupied his mind during his whole life is recorded* (162), and that at the day of judgment they will be *produced against or for him*, we apprehend cannot be questioned. With God all things are possible. Without such assistance how can a man at that dread day give a proper account of himself? unless we admit this, the words of the Lord Jesus elsewhere quoted have no meaning (235).

374. Bacon is said to have been of opinion, "that no thoughts are lost; that they continue virtually to exist; and that the soul possesses within itself laws which, whenever fully brought into action, will be found capable of producing the prompt and perfect restoration of the collected acts and feelings of its whole past existence." Coleridge supposed it might be said of the soul, that heaven and earth should sooner pass away, than that the recollection of a single thought should be altogether lost. Upham, entertaining a similar opinion, quotes the following lines,—

"Each fainter trace, that memory holds,  
So darkly of departed years,  
In one broad glance the soul beholds,  
And all that was at once appears!"

375. The writer of Revelation, referring, as is supposed, to the general judgment, says, "I saw the dead small and great stand before God. And the books were opened . . . and the dead were judged out of those things which were written in the books." "All the actions," says Moses Stuart, "(external and internal) of men." In the case of a lost soul, what must be its feelings; if we suppose that by the Divine power, *all the wickedness of its whole life is exclusively brought before it in one focus!* with an ability rightly to appreciate its rebellion to heaven, and the dreadful denunciation of the Lord Jesus sounding in its ears; "Depart from me, ye cursed!" *To suppose because a man forgets his iniquities that God also will, is assuredly a most lamentable error!* (Gal. vi. 7.) "In appreciating every other object," says a late writer, "it is easy to exceed the proper estimate, but what, (if it be lawful to indulge such a thought,) what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness? to cover the ocean

with mourning, and the heavens with sackcloth? Or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing." (*R. Hall.*)

376. Physicians tell us that when the brain is weakened by epilepsy or apoplexy, the reception of new impressions is, to a great degree, prevented; whilst associations acquired long before the patient was attacked occur with greater vividness than ever. A man in St. Thomas's Hospital was in a state of stupor in consequence of an injury in the head. On his partial recovery he spoke Welsh, though he had been thirty years absent from Wales; and before the accident had quite forgotten his native language. A Lutheran clergyman of Philadelphia noticed Germans and Swedes when near death prayed in their native tongues, though some of these persons had not spoken them for fifty years.

377. Religious principles instilled into a young mind by a pious parent, "may cease to exercise their appropriate influence, and not be recalled for years . . . . But the period of their resurrection is always at hand . . . . Perhaps in the hour of temptation to crime, they come forth like forms and voices from the dead, and with more than their original freshness and power. Perhaps in the hour of misfortune, in the prison-house, or in the land of banishment, they pay their visitation, and impart a consolation which nothing else could have supplied. They come with the angel tones of parental reproof and love, and preserve the purity and check the despondency of the soul." (340.)

378. "When," says a late writer, "I was a little child, " my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth she died, and I was left to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back by the soft hand upon my head. When I was a young man I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, *that same hand was upon my head*, and I was saved. I seemed to feel its pressure as in the days of my happy infancy; and sometimes there came with it a voice in my heart, a voice that must be obeyed: Oh do not this wickedness my son, nor sin against thy God!" (*See Appendix, Note X.*)

## CHAPTER VI.

## CONCLUSION.

379. We have written to little purpose if we have failed to impress on the reader that all our intellectual improvement should be but means to the great end of our moral advancement. "Though," says Paul, "I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not" love, "I am nothing." With it, man is everything. The unity of the Divine purpose deserves our most earnest attention. The great test of all good must ever be, Does every thought, word, and deed, as far as practicable, promote in the highest degree *love in each and in all, to all, and to God?* (1.) This is the great absorbing question every man should continually ask himself. *In love all real power consists*; all the good that ever has been, and that ever will be effected throughout the universe, is through its instrumentality. God having created man in his own image, especially consists in enabling him to become a humble imitator of the Divine LOVE.

380. The disposition inculcated in the gospel is, a spirit of universal love, a delight in human happiness, a carefulness to avoid whatever will lessen, and to do whatever will increase, the temporal and eternal happiness of every one that comes within our influence; a fervent love of the whole human race; a benevolence restricted by no partialities or friendships, and which considers enemies, strangers, and friends, as all alike objects of regard, varying according to their necessities and our opportunities.

381. "A tendency or opposition," says Law, "to the *general happiness* of our system, is the very criterion of virtue and vice. . . . If *all* were vicious, all would be wretched; and, on the contrary, if *every one* were virtuous, all must be happy. To be vicious, and to be productive of pain and misery, [are] convertible terms."—(*Trans. Abp. King's Orig. Evil.*) Such a thing as partial good is not imaginable. The good which includes the greatest good of the whole, that is, all the members of society, is

alone good. This only is the criterion of value. The more good of any kind is extended, the greater good it becomes. It is but an abuse of anything whatever, that does not cause it to produce the utmost possible degree and extent of good. Everything evinces that God designs the highest degree of all good to be universal. What, we may with all humility ask, can even Omnipotence have done more than it has done for man's happiness, in designing that all shall be, under the Divine blessing, ministers of the highest degree of good to each other?

382. The whole constitution and course of things is designed to promote great, universal, and never-ending felicity, by generating in all, towards all, the highest degree of love. The Holy Spirit only can teach us to love Himself and one another. The ceaseless and most anxious cultivation of the benevolent affections comprehends all that is good. Neglect of this comprehends all that is evil,—loss of present good, loss of eternal happiness.

383. The progress to perfection in love to God and mankind is the principle of happiness in all. Every created being is capable, under the Divine blessing, of becoming as perfect in love as the constitution of his nature will allow. We may humbly consider that one class of beings is more perfect than another, as it is able to love more intensely and more diffusively. The highest order of created beings, however, can never love as God does, for then they would be equal to Him. "GOD IS LOVE." His benevolence alone comprehends infinity and eternity!

384. A man may, to a certain extent, evince a regard for his neighbours whilst he is negligent of God. But no man can love God aright without duly regarding every human being he can any way influence. Suitable love of God truly comprehends all our duty and all our happiness. He, therefore, that "DOETH THE WILL OF GOD ABIDETH FOR EVER."

385. And when a man considers the difficulties and temptations he is liable to, both extrinsically and intrinsically, his own insufficiency (180), and the little assistance often to be derived from human aid in the greatest extremities; when he also considers that all he can hope for, both in time and in eternity, must come from God, who is always willing to promote every man's greatest happiness; OUR ALMOST UNIVERSAL DISREGARD OF THE DIVINE BEING IS ASSUREDLY BEYOND EXPRESSION MOST EXCEEDINGLY MARVELLOUS! (160.) Happy, thrice happy is he, who, with a becoming frame of mind, can thus address our heavenly Father:—

"Thou shalt guide me with Thy counsel,  
 And afterward receive me to glory.  
 Whom have I in heaven but Thee?  
 And there is none upon earth that I desire beside Thee.  
 My flesh and my heart faileth :  
 But God is the strength of my heart,—and my portion for ever."

386. There is something remarkable in the language of the psalmist, who says that though both his "flesh" and his "heart" failed, yet all on earth, and all in heaven, were nothing in comparison with God; Who, he therefore rightly determined, should be the strength of his heart, and his portion for ever. When, therefore, "you glorify the Lord, exalt Him as much as you can; for even yet will He far exceed. And when you exalt Him, put forth all your strength, and be not weary; for you can never go far enough."

387. "Some devout persons," says Hartley, "appear to have been so far transformed in this life as to acquiesce, and even rejoice, in the events of it, however afflicting apparently; to be freed from fear and solicitude, and to receive their daily bread with constant thankfulness, with joy unspeakable and full of glory. And though the number of these happy persons has probably been very small comparatively, though the path be not frequented and beaten, yet we may assure ourselves that it is in the power of *all* to arrive at the same state, *if their love and devotion be sufficiently earnest*. . . . When men have entered sufficiently into the ways of piety, God appears more and more to them in the whole course and tenor of their lives, and by uniting Himself with all their sensations and intellectual perceptions, overpowers all the pains, augments and attracts to himself all the pleasures. Everything sweet, beautiful, or glorious, brings in the idea of God, mixes with it, and vanishes into it. For all is God's. He is the only cause and reality; and the existence of everything else is only the effect, pledge, and proof of His existence and glory. Let the mind be once duly seasoned with this truth, and its practical applications, and every the most indifferent thing will become food for religious meditation, a book of devotion, and a psalm of praise." (*Obs. on Man—Of the Rule of Life.*)

388. "A man in the common walks of life, who has faith in perfection in the unfolding of the human spirit as the great purpose of God, possesses more the secret of the universe, perceives more the harmonies or mutual adaptations of the world without

and the world within him, is a wiser interpreter of Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth."

389. But no language is sufficiently energetic duly to inculcate that the great sin which besets men in all countries and ages, is the neglecting rightly to seek the Divine Being. Of all the mighty multitudes that have existed from the creation, or that do now people the earth, how few, how very few, how extremely small, we fear, have been and are the number, of those transcendently happy persons who have been, or are ready, when anything comes in competition with their love to God, to forsake all that they have rather than offend Him! Hence it is that none, with the ardour and perseverance so unspeakably important a subject demands, saith, "Where is God, my Maker?" This is the sin which so easily besets men, and drowns them in destruction and perdition. This it is which holds them in the most miserable bondage, from which were they free, they would be immediately delivered from all that could retard their temporal and eternal well-being, and taste and feel "the glorious liberty of the children of God."

390. Had we a warrant from HIM authorizing us to impress into our service all the spirits that ever were called into being, and that ever shall be so called; and could we employ all their powers to all eternity in impressing on you alone, reader, the importance of loving HIM as you ought; even all these would possibly but inadequately enforce that which is of such inconceivable consequence,—*Who "can be compared unto the Lord?"*

391. The beginning, the middle, and the end of all our thoughts, words, and actions, then, should have but one tendency, namely, duly to impress on us that "LOVE IS THE FULFILLING OF THE LAW." Reader, whoever thou art, the writer of these pages implores thee, with all the earnestness, with all the zeal, with all the solemnity, with all the affection in his power, to forget not that on obedience to the following depends all thy hopes in time, all thy hopes in eternity! "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND," AND "THY NEIGHBOUR AS THYSELF." As far as thou art able, consider, with all possible attention, THE WORTH OF THY SOUL! Consider what it is to lose an eternity of happiness! Consider what will be thy gain, if thou

art one of those who shall be thus addressed by the Lord Jesus: "*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!*"

392. When we attend to what the state of society is, and what it *ought to be*; when we consider that *every thought that exists in the mind of every man should be led by the Spirit*, but that *the whole world* (with comparatively few exceptions), *is truly in a state of practical atheism*; how profoundly interesting is the question, *What is to be the future destiny of the great mass of mankind?* We, therefore, cannot but consider that, ordinarily, a seriousness occasionally approaching to solemnity is the most suitable temper for a Christian. Hence the force of our Lord's words, "*Blessed are they that mourn.*" We read that our Lord wept, but we nowhere find it recorded that he laughed. We, of course, do not say that laughter is never admissible. On suitable occasions, we would give it every encouragement; remembering, however, our Lord's admonition, "Woe unto you that laugh now! for ye shall mourn and weep." (*Eccles. vii. 3.*) When a great Latin poet was asked why he took so much pains about his poem, he replied, "I am writing for eternity." What more weighty consideration can be urged on a man than, "*I AM LIVING FOR ETERNITY?*"

393. Assuredly nothing is worthy a good man but living in a state of society according with the will of heaven, or, as we have said (180), exerting all his best energies, that he may supersede as much as possible of the existing evil (181). Unhappily, the latter is now the alternative. Our Lord thus addresses each of his faithful followers, to the end of the world, "*Seek ye first the kingdom of God, and His righteousness.*" That beings who have the power to discover, and the liberty to elect, the chief good, would rarely have failed to do so, might have been expected. Our Lord, however, assures us that "few there be that find it," a sad truth, confirmed by the past and present state of mankind. Each has ordinarily an imaginary good that he seeks. If he attain this, he looks not beyond. Those things of which we are cognizant, and consider attainable, alone excite desire. In their absence only men are unhappy; when they are present, the will is not excited to the greatest good. "A succession," says Locke, "of ordinary enjoyments make up a happiness wherein" men "can be satisfied. If this were not so, there could be no room for those indifferent and visibly trifling actions to which our wills are so often determined, and wherein we voluntarily waste so much



of our lives. . . . Let a man see that virtue and religion are necessary to his happiness; let him look into the future state of bliss or misery, and see God, the righteous Judge, ready to 'render to every man according to his deeds,' and his views of good and evil will be greatly changed."

394. The greatest good of each member of society must obviously be the employment of his peculiar powers in promoting to the utmost of his abilities its welfare. Self and social love are thus entirely identical. He who is under Divine guidance cannot determine otherwise. He only who so acts is truly wise. All who make another election will discover the force of this truth when God renders to every one according to his deeds. The good man, then, should constantly ask himself, Am I every moment striving with all the energy I possess after my greatest good? Why should I desire to attain anything less? Why should I be less or more anxious for it at any one moment of my life than at any other? How can I be sufficiently solicitous to devote all my talents in the service of Him whose power and benevolence are infinite? How can I be earnest enough in that cause in which His omnipotence is so graciously exerted? How can I best comport myself to fulfil the mission for which I was sent into the world? How can I so act as constantly to do all in my power to the glory of God?" (273.) A man can only be thus actuated by loving God with his whole powers. Then only will he humbly imitate Him, in setting his affections on that, and that alone, which is pleasing in His sight, and therefore for the greatest good of himself. Then only will a man be in a fit state to put to himself with due earnestness the following momentous questions: "What is the great business of my life? WHAT OUGHT IT TO BE, TO ACCORD WITH THE DIVINE WILL?" (8, 10, and 346.)

395. The choice of a profession, therefore, should not be made till the mind is sufficiently mature to judge what is the best application of its powers. At present, "to the most selfish considerations the most important interests of society are sacrificed. Before children can discover either inclination or capacity, offices are designed for them and kept constantly in view. Nor were this to be censured, if proper care were taken to give them a suitable education, and their destination changed, when their temper and talents were perceived to be incompatible with it. But these things are seldom much considered. Whatever be the genius or improvement of the person in question, he must move

in the particular sphere which has been chosen for him." When a man arrives at a suitable age, he should state in writing the *great object or objects for which he intends to live*, and whatever changes may afterwards be made in this intention should also be recorded; with the effects he anticipates will therefrom result both here and hereafter! "Whatsoever," says an apocryphal writer, "thou takest in hand, remember the end. And thou shalt never do amiss." In the Greek it is, "Remember thy latter end."

396. The greatest man morally is "he who chooses the right with invincible resolution, who resists the sorest temptation from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering." An American mechanic is said to have converted more than a hundred persons by his own exertions. To every man then the words of the preacher may be addressed, "Whatsoever thy hand findeth to do, do it with thy might." "There have been men whom no power in the universe could turn from the right, by whom death in its most dreadful forms has been less dreaded than transgression of the inward law of universal justice and love." He therefore is truly the most powerful who can govern himself. "As a rock, he stands unmoved against the waves." (*Mat.* vii. 24-27.)

"True dignity is his, whose tranquil mind  
Virtue has rais'd above the things below;  
Who, every hope and fear to heaven resign'd,  
Shrinks not, though Fortune aim her deadliest blow."

397. "I have," says a recent writer, "always had a great belief in the power of will; what a man determines to do, that in ninety-nine cases out of the hundred I hold that he succeeds in doing." "I have seen cases," says Winslow, "in which all the incipient signs of mental derangement have subsided by a powerful effort of the will." "The human mind can accomplish whatever it is determined to effect." Without labour nothing can be obtained; with rightly applied industry everything within the compass of possibility. Diligence makes all things easy.

"What cannot art and industry perform,  
When science plans the progress of their toil!  
They smile at penury, disease, and storm;  
And oceans from their mighty mounds recoil."

L

Neither labour, nor difficulties, nor suffering, nor death itself, is truly formidable. Indolence and grosser vice, necessarily accompanied with agitation of mind, are to their hapless victims sad realities. "I have," says Channing, "faith in labour. . . . Man owes his growth, his energy, chiefly to that . . . conflict with difficulty which we call effort. Easy pleasant work does not make robust minds, does not give men a consciousness of their powers; does not train them to endurance, to perseverance, to steady force of will: that force without which all other acquisitions avail nothing. . . . In science he who does not grapple with hard questions, who does not concentrate his whole intellect in vigorous attention, . . . will never attain to mental force. . . . The capacity of steady earnest labour is, I apprehend, one of our great preparations for another state. . . . The body as well as the mind needs vigorous exertion." There never was a man who excelled that had not great obstacles to surmount; greatness is in proportion to the amount of conquering power. It is the one principle that, under the Divine blessing, comprehends all that is important.

398. But though each member of society should become a blessing to it, he necessarily may abuse this glorious privilege. A period, however, must arrive in every man's existence when this will be no longer permitted. For the good to be ever liable to suffer from the wrong-doing of the wicked would be wholly inconsistent with the Divine justice and benevolence (174 to 177). Without entering into the question of the Divine forgiveness, it is therefore obvious that AT SOME PERIOD OF THE EXISTENCE OF EVERY ONE WHO IS TO BE HAPPY, HIS WILL MUST CONFORM TO THE DIVINE WILL. What more lamentable folly then can a man be guilty of than to fail of being constantly and profoundly solicitous, as to whether his conduct through life does or does not accord with the will of heaven; and if the latter, as to what are the fearful consequences he is bringing on himself. David's words to his son Solomon are remarkable—"Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind. . . . If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever." The writer of these pages implores with all possible solemnity every one who reads them, to endeavour most earnestly to realize to himself, as far as possible, the meaning of these fearful words, FOR EVER! (391.)

399. The delegation of power by the Most High to each individual, the nature and extent of that power, its use and abuse, man's accountability, the visible and invisible, the extrinsic and intrinsic, the separate and combined, the direct and indirect, and ever varying influences which operate on him (364); his so generally neglecting to obtain all possible assistance from above to guide him through life; his persisting knowingly in what is wrong; his disregard of the evil influence he is exerting on those that are contemporary with, and that come after, him; his carelessness about all that is most important (as far as this world is concerned), to good men and angels; his unconcern about that which is to him most emphatically the ONE THING NEEDFUL, are considerations the dread import of which no human mind can duly appreciate! "What can be more deplored than to see a man . . . tottering on the verge of eternity, regardless of the awful change which awaits him, hastening to present his immortal soul . . . before the tribunal of an Omniscient, an Almighty, and an avenging God?" "Death is a grievous visitor to him, who, too well known to all the world, dies at last unknown only to himself."

400. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Thus, to a less or greater extent, have lived all the faithful servants of heaven that have ever appeared here. These "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." To every one, to the end of the world, that humbly endeavours to do the Divine will, the Most High has been graciously pleased to make this inconceivably glorious promise:—"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS, AND I WILL BE HIS GOD, AND HE SHALL BE MY SON!"

## APPENDIX.

To this references are made at the ends of the different chapters and sections. These references were so placed to afford the writer an opportunity of adding notes. At present he has none of sufficient importance to subjoin.

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## IN MISCELLANEOUS AND GENERAL LITERATURE,

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MESSRS. LONGMAN, BROWN, GREEN, AND LONGMANS,  
PATERNOSTER ROW, LONDON.

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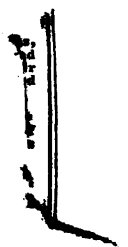
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